# IMPRIMATUR,

Tho. Tomkyns, *RR*ime *in Christo Patri ac Domino* Dno Gilberto *Divinâ Providentiâ Archi-Episcopo* Cantuariensi *à sacris Domesticis.*

ΔΕΚΑΣ ΕΜΒΟΛΙΜΑΙΟΣ,

# A SUPPLEMENT TO THE ΕΝΙΑΥΤΟΣ,

Or Course of Sermons for the whole Year:

BEING

## ELEVEN SERMONS

Explaining the Nature of Faith, and Obedience, in relation to God, and the Ecclesiastical and Secular Powers respectively.

All that have been Preached and Published
(since the Restauration)

By the Right Reverend Father in God
*JEREMY* late Lord Bishop of *Down* and *Connor*.

WITH

I. *CLERUS DOMINI*:

II. His Advice to the Clergy of his Dioceſs.

*LONDON*,

Printed for *R. Royston*, Bookseller to the King's most Excellent Majesty. 1673.

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# THE
# *RIGHTEOUSNESS EVANGELICAL*
# DESCRIB'D.
## THE
## CHRISTIANS CONQUEST
Over the Body of Sin.

# FIDES FORMATA,
OR
FAITH working by LOVE.

IN
# THREE SERMONS
Preached at
# CHRIST-CHURCH,
*DUBLIN.*

By the Right Reverend Father in God
*JEREMY* Lord Biſhop of *Down* and *Connor.*

*The Fourth Edition Corrected.*

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TO THE

# MOST NOBLE

AND

VERTUOUS PRINCESSE

THE LADY

# Dutcheſs of Ormond

HER GRACE.

Madam,

I *Preſent your Grace here with a Teſtimony of my* Obedience, *and of your own Zeal for the good of Souls. You were in your great Charity, not only pleaſed to pardon the weakneſs of this Diſcourſe, but to hope it might ſerve as a memorial to thoſe that need it, of the great* neceſsity of living Vertuouſly, *and by the meaſures of* Chriſtianity. *Madam, you are too great and too good to have any ambition for the things of this* World; *but I cannot but obſerve that in your deſigns for the* other World, *you, by your Charity and Zeal, adopt your ſelf into the portion of thoſe Eccleſiaſticks, who humbly hope, and truly labour for the* reward *that is promiſed to thoſe wiſe perſons who* convert *ſouls, if our Prayers and your Deſires that every one ſhould be profited in their eternal concerns, caſt in a Symbol towards this great work, and will give you a title to that great reward: But, Madam, when I received your Commands for diſperſing ſome Copies of this Sermon, I perceived it was too*

*little*

*little to be presented to your Eminence; and if it were accompanied with* something else *of the like nature, it might with more profit advance that end which your Grace so piously designed; and therefore I have taken this opportunity to satisfie the desire of some very* Honourable *and very* Reverend *Personages, who required that the two following* Sermons *should also be made fit for the use of those who hoped to receive profit by them. I humbly lay them all at your Graces Feet, begging of God, that even as many may receive advantages by the perusing of them, as either your Grace will desire, or he that preached them did intend. And if your Grace will accept of this* first Testimony *of my concurrence with all the* World *that know you, in paying those great regards, which your Piety so highly merits, I will endeavour hereafter in some greater instance to pursue the intentions of Your zeal of souls, and by such a service endeavour to do more benefit to others, and by it, as by that which is most acceptable to your Grace, endear the Obedience and Services of,*

Madam,

Your Graces most Humble

and Obedient Servant,

*Fer. Down.*

THE

SERM. I.

# THE RIGHTEOUSNESS EVANGELICAL DESCRIB'D.

## SERMON I.

MATTH. 5. 20.

*For I ſay unto you, that except your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdom of Heaven.*

REwards and Puniſhments are the beſt Sanction of Laws; and although the Guardians of Laws ſtrike ſometimes with the ſofteſt part of the hand in their Executions of ſad Sentences, yet in the Sanction they make no abatements, but ſo proportion the Duty to the Reward, and the Puniſhment to the Crime, that by theſe we can beſt tell what Value the Law-giver puts upon the Obedience. *Joſhuah* put a great rate upon the taking of *Kiriath-Sepher*, when the Reward of the Service was his Daughter and a Dower. But when the Young men ventur'd to fetch *David* the waters of *Bethlehem*, they had nothing but the praiſe of their Boldneſs, becauſe their Service was no more than the ſatisfaction of a Curioſity. But as Law-givers by their Rewards declare the Value of the Obedience, ſo do Subjects alſo by the *grandeur* of what they expect, ſet a value on the Law and the Law-giver, and do their Services accordingly.

And therefore the Law of *Moſes*, whoſe endearment was nothing but temporal goods and tranſient evils, could never make the comers thereunto perfect: but the ἐπεισαγωγὴ κρείττονος ἐλπίδος, the *Superinduction of a better Hope* hath endeared a more perfect Obedience. When Chriſt brought *Life and Immortality to light through the Goſpel*, and hath promiſed to us things greater than all our explicite Deſires, bigger than the thoughts of our heart, then ἐγγίζομεν τῷ Θεῷ, ſaith the Apoſtle, *then we draw near to God*; and by theſe we are enabled to do all that God requires, and then he requires all that we can do; more Love, and more Obedience than he did of thoſe who for want of theſe Helps, and theſe Revelations, and theſe Promiſes, which we have, but they had not, were but imperfect perſons, and could do but little more than humane Services. Chriſt hath taught us more, and given us more, and promiſed to us more than ever was in the world known or believed before him; and by the ſtrengths and confidence of theſe, thruſts us forward in a holy Heb. 7. 19.

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and wiſe Oeconomy, and plainly declares that we muſt ſerve him by the meaſures of a new Love, do him Honour by wiſe and material Glorifications, be united to God by a new Nature, and made alive by a new Birth, and fulfil all Righteouſneſs; to be humble and meek as Chriſt, to be merciful as our heavenly Father is, to be pure as God is pure, to be partakers of the Divine Nature, to be wholly renewed in the frame and temper of our mind, to become people of a new heart, a direct new Creation, new Principles, and a new being, to do better than all the world before us ever did, to love God more perfectly, to deſpiſe the World more generouſly, to contend for the Faith more earneſtly; for all this is but a proper and a juſt conſequent of the great Promiſes which our Bleſſed Law-giver came to publiſh and effect for all the world of Believers and Diſciples.

The matter which is here requir'd is certainly very great; for it is to be more righteous than the Scribes and Phariſees; more holy than the Doctors of the Law, than the Leaders of the Synagogue, than the wiſe Princes of the *Sanhedrim*; more righteous than ſome that were Prophets and High Prieſts, than ſome that kept the Ordinances of the Law without blame; men that lay in Sackcloth, and faſted much, and prayed more, and made Religion and the Study of the Law the work of their lives: This was very much; but Chriſtians muſt do more.

*Nunc te marmoreum pro tempore fecimus; at tu,*
*Si fœtura gregem ſuppleverit, aureus eſto.*

They did well, and we muſt do better; their houſes were Marble, but our roofs muſt be gilded and fuller of Glory. * But as the matter is very great, ſo the neceſſity of it is the greateſt in the world. It muſt be ſo, or it will be much worſe: unleſs it be thus, we ſhall never ſee the glorious Face of God. Here it concerns us to be wiſe and fearful; for the matter is not a queſtion of an Oaken Garland, or a Circle of Bays, and a Yellow Ribband: it is not a queſtion of Money or Land, nor of the vainer rewards of popular noiſes, and the undiſcerning Suffrages of the people, who are contingent Judges of good and evil: but it is the great ſtake of Life Eternal. We cannot be Chriſtians, unleſs we be righteous by the new meaſures: the Righteouſneſs of the Kingdom is now the only way to enter into it; for the Sentence is fix'd, and the Judgment is decretory, and the Judge infallible, and the Decree irreverſible: *For I ſay unto you*, ſaid Chriſt, *unleſs your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no wiſe enter into the Kingdom of Heaven.*

Here then we have two things to conſider. 1. What was the righteouſneſs of the Scribes and Phariſees. 2. How far that is to be exceeded by the Righteouſneſs of Chriſtians.

1. Concerning the firſt. I will not be ſo nice in the Obſervation of theſe words, as to take notice that Chriſt does not name the *Sadduces*, but the *Scribes* and *Phariſees*, though there may be ſomething in it: the *Sadduces* were called *Caraim* from *Cara*, to read; for they thought it Religion to ſpend one third part of their day in reading their Scriptures, whoſe fulneſs they ſo admired, they would admit of no ſuppletory Traditions: But the *Phariſees* were called *Thanaim*, that is, δευτερώται, they added to the Word of God words of their own, as the Church of *Rome* does at this day; they and theſe fell into an equal fate; while they *taught for Doctrines the Commandments of men*, they prevaricated the Righteouſneſs of God: What the Church of *Rome* to evil purpoſes hath done

done in this particular, may be demonstrated in due time and place; but what false and corrupt glosses, under the specious Title of the Tradition of their Fathers, the *Pharisees* had introdue'd, our Blessed Saviour reproves, and are now to be represented as the ἀντιπαράδειγμα, that you may see that Righteousness beyond which all they must go that intend that Heaven should be their Journeys end. SERM. I.

1. The Pharisees obeyed the Commandments in the Letter, not in the Spirit: They minded what God spake, but not what he intended: They were busie in the outward work of the hand, but incurious of the affections and choice of the heart. Ὑμεῖς πάντα σαρκικῶς γενοήκατε, said *Justin Martyr* to *Tryphon* the Jew, Ye understand all things carnally; that is, they rested ἐν πλάσματι εὐσεβείας, as *Nazianzen* calls it, in the outward work of Piety, which not only *Justin Martyr*, but S. *Paul* calls *Carnality*, not meaning a carnal Appetite, but a carnal Service. Their error was plainly this; they never distinguish'd Duties natural from Duties relative; that is, whether it were commanded for itself, or in order to something that was better; whether it were a principal Grace, or an instrumental Action: So God was served in the Letter, they did not much inquire into his Purpose: And therefore they were curious to wash their hands, but cared not to purifie the hearts; They would give Alms, but hate him that received it; They would go to the Temple, but did not revere the Glory of God that dwelt there between the Cherubins; They would fast, but not mortifie their Lusts; They would say good Prayers, but not labour for the Grace they prayed for. This was just as if a man should run on his Masters errand, and do no business when he came there. They might easily have thought that by the Soul only a man approaches to God, and draws the Body after it; but that no washing or corporal Services could unite them and the *Shechina* together, no such thing could make them like to God, who is the Prince of Spirits. * They did as the Dunces in *Pythagoras* School, who when their Master had said, *Fabis abstineto*, by which he intended *they should not ambitiously seek for Magistracy*, they thought themselves good *Pythagoreans* if they *did not eat Beans*; and they would be sure to put their Right foot first into the shooe, and their Left foot into the water, and supposed they had done enough; though if they had not been Fools they would have understood their Masters meaning to have been, that *they should put more affections to labour and travel, and less to their pleasure and recreation*; and so it was with the *Pharisee*: For as the *Chaldees* taught their Morality by mystick words, and the *Ægyptians* by Hieroglyphicks, and the *Greeks* by Fables; so did God by Rites and Ceremonies external, leading them by the Hand to the Purities of the Heart, and by the Services of the Body to the Obedience of the Spirit; which because they would not understand, they thought they had done enough in the observation of the Letter. Gal. 3. 3. & Gal. 6. 12, 13. Phil. 3. 34.

2. In moral Duties, where God express'd Himself more plainly, they made no Commentary of kindness; but regarded the Prohibition so nakedly, and divested of all Antecedents, Consequents, Similitudes, and Proportions, that if they stood clear of that hated name which was set down in *Moses* Tables, they gave themselves liberty in many instances of the same kindred and alliance: If they abstained from murder, they thought it very well, though they made no scruple of murdering their Brothers Fame; they would not cut his throat, but they would call him Fool, or invent lies in secret, and publish his disgrace openly; they would not dash out his brains, but they would be ex-

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tremely and unreaſonably angry with him; they would not ſteal their brothers money, but they would oppreſs him in crafty and cruel bargains. The Commandment forbad them to commit Adultery, but becauſe Fornication was not named, they made no ſcruple of that; and being commanded to Honour their Father and their Mother, they would give them good words and fair obſervances; but becauſe it was not named that they ſhould maintain them in their need, they thought they did well enough to pretend *Corban*, and let their Father ſtarve.

3. The *Scribes* and *Phariſees* placed their Righteouſneſs in Negatives; they would not commit what was forbidden, but they car'd but little for the included poſitive, and the omiſſions of good Actions did not much trouble them; they would not hurt their brother in a forbidden inſtance, but neither would they do him good according to the intention of the Commandment: It was a great innocence if they did not rob the poor, then they were righteous men; but they thought themſelves not much concerned to acquire that god-like excellency, a *Philanthropy* and love to all mankind: Whoſoever blaſphem'd God was to be put to death; but he that did not glorifie God as he ought, they were unconcern'd for him, and let him alone: He that ſpake againſt *Moſes* was to die without mercy; but againſt the ambitious and the covetous, againſt the proud man and the unmerciful, they made no proviſions.

*Virtus eſt vitium fugere, & ſapientia prima*
*Stultitiâ caruiſſe.*

They accounted themſelves good, not for doing good, but for doing no evil; that was the ſumm of their Theology.

4. They had one thing more as bad as all this: They broke *Moſes* Tables into pieces, and gathering up the fragments took to themſelves what part of Duty they pleaſed, and let the reſt alone: For it was a Proverb amongſt the Jews, *Qui operam dat præcepto, liber eſt à præcepto*; that is, If he chuſes one poſitive Commandment for his buſineſs, he may be leſs careful in any of the reſt. Indeed they ſaid alſo, *Qui multiplicat Legem, multiplicat Vitam*; He that multiplies the Law increaſes Life; that is, if he did attend to more good things, it was ſo much the better; but the other was well enough: but as for Univerſal Obedience, that was not the meaſure of their righteouſneſs; for they taught that God would put our good works & bad into the balance, & according to the heavier ſcale give a portion in the world to come; ſo that ſome evil they would allow to themſelves and their Diſciples, always provided it was leſs than the good they did. They would devour Widows houſes, and make it up by long Prayers: They would love their Nation, and hate their Prince; offer Sacrifice, and curſe *Cæſar* in their heart; advance Judaiſm, and deſtroy Humanity.

Laſtly, St. *Auſtin* ſumm'd up the difference between the Phariſaical and Evangelical Righteouſneſs in two words; *Brevis differentia inter Legem & Evangelium; timor & amor.* They ſerv'd the God of their Fathers in the ſpirit of Fear, and we worſhip the Father of our Lord *Jeſus* in the Spirit of Love, and by the Spirit of Adoption. And as this ſlaviſh Principle of theirs was the cauſe of all their former Imperfections, ſo it finally and chiefly expreſs'd it ſelf in theſe two particulars. 1. They would do all that they thought they lawfully could do. 2. They would do nothing but what was expreſly commanded.

*Sed Belzebulis callida Commenta Chriſtus deſtruit.*

This was the Righteouſneſs of the *Scribes* and *Phariſees*, and their Diſciples the Jews; which becauſe our Bleſſed Saviour reproves, not only as imperfect then, but as criminal now, calling us on to a new Righteouſneſs, the Righteouſneſs of God, to the Law of the Spirit of Life,

to the Kingdom of God and the proper Righteouſneſs thereof, it concerns us in the next place to look after the meaſures of this, ever remembring that it is infinitely neceſſary that we ſhould do ſo; and men do not generally know, or not conſider what it is to be a Chriſtian; they underſtand not what the Chriſtian Law forbiddeth or commandeth. But as for this in my Text, it is indeed our great meaſure: but it is not a queſtion of good and better, but of Good and Evil, Life and Death, Salvation and Damnation; for unleſs our Righteouſneſs be weighed by new Weights, we ſhall be found too light, when God comes to weigh the Actions of all the World: and unleſs we be more righteous than they, we *ſhall in no wiſe*, that is, upon no other terms in the world, *enter into the Kingdom of Heaven.*

Now concerning this, we ſhall do very much amiſs, if we take our meaſures by the Manners and Practices of the many who call themſelves Chriſtians; for there are, as *Nazianzen* expreſſes it, the οἱ τότε καὶ νῦν φαρισαῖοι, the old and the new *Phariſees.* I wiſh it were no worſe amongſt us; and that all Chriſtians were indeed Righteous as they were; *eſt aliquid prodire tenus*; it would not be juſt nothing. But I am ſure that to bid defiance to the Laws of Chriſt, to laugh at Religion, to make a merriment at the debauchery and damnation of our Brother, is a ſtate of evil worſe than that of the *Scribes* and *Phariſees*: and yet even among ſuch men how impatient would they be, and how unreaſonable would they think you to be, if you ſhould tell them, that there is no preſent hopes or poſſibility that in this ſtate they are in they can be ſaved!

*Omnes videmur nobis eſſe belluli*
*Et feſtivi, ſaperdæ cum ſimus* σαπερδοί.

But the world is too full of Chriſtians whoſe Righteouſneſs is very little, and their Iniquities very great; and now adays, a Chriſtian is a man that comes to Church on Sundays, and on the week following will do ſhameful things;

*Paſſim corvos ſequitur, teſtâque lutoque*
*Securus quo pes ferat, atque ex tempore vivit,*

being according to the Jewiſh proverbial reproof, as ſo many *Mephiboſheths: diſcipuli ſapientum qui inceſſu pudefaciunt præceptorem ſuum*; their Maſter teaches them to go uprightly; but they ſtill ſhow their lame leg, and ſhame their Maſter; as if a man might be a Chriſtian, and yet be the vileſt perſon in the world, doing ſuch things for which the Laws of men have provided ſmart and ſhame, and the Laws of God have threatned the intolerable pains of an inſufferable and never ending damnation. Example here cannot be our rule unleſs men were much better, and as long as men live at the rate they do, it will be to little purpoſe to talk of exceeding the Righteouſneſs of the *Scribes* and *Phariſees*: but becauſe it muſt be much better with us all, or it will be very much worſe with us at the latter end, I ſhall leave complaining and go to the Rule, and deſcribe the neceſſary and unavoidable meaſures of the Righteouſneſs Evangelical, without which we can never be ſaved.

1. Therefore when it is ſaid our *Righteouſneſs muſt exceed that of the Scribes and Phariſees*, let us firſt take notice by way of præcognition, that it muſt at leaſt be ſo much: we muſt keep the Letter of the whole Moral Law; we muſt do all that lies before us, all that is in our hand: and therefore ὀργιάζεσθαι, which ſignifies to be Religious, the Grammarians derive ἀπὸ τῦ χεῖρας ὀρέγεσθαι, from reaching forth the hand; the out-

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ward work muſt be done; and it is not enough to ſay, *My heart is right, but my hand went aſide.* *Prudentius* ſaith, that St. *Peter* wept ſo bitterly, becauſe he did not confeſs Chriſt openly, whom he lov'd ſecretly.

*Flevit negator denique*
*Ex ore prolapſum nefas,*
*Cum mens maneret innocens,*
*Animuſque ſervârit fidem.*

A right heart alone will do it; or rather the heart is not right when the hand is wrong. *If a man ſtrikes his Neighbour, and ſays, Am not I in jeſt? It is folly and ſhame to him,* ſaid *Solomon.* For, once for all; Let us remember this, that Chriſtianity is the moſt profitable, the moſt uſeful, and the moſt bountiful inſtitution in the whole world, and the beſt definition I can give of it is this; It is *the Wiſdom of God brought down among us to do good to men*; and therefore we muſt not do leſs than the *Phariſees*, who did the outward work; at leaſt let us be ſure to do all the work that is laid before us in the Commandments. And it is ſtrange that this ſhould be needful to be preſs'd amongſt Chriſtians whoſe Religion requires ſo very much more. But ſo it is, upon a pretence that we muſt ſerve God with the mind, ſome are ſuch fools as to think that it is enough to have a good meaning. *Iniquum perpol verbum eſt, bene vult, niſi qui bene facit.* And becauſe we muſt ſerve God in the Spirit, therefore they will not ſerve God with their Bodies; and becauſe they are called upon to have the power and the life of Godlineſs, they abominate all external works as mere forms; and becauſe the true faſt is to abſtain from Sin, therefore they will not abſtain from meat and drink, even when they are commanded; which is juſt as if a *Phariſee* being taught the Circumciſion of the heart ſhould refuſe to Circumciſe his Fleſh; and as if a Chriſtian, being inſtructed in the Excellencies of Spiritual Communion, ſhould wholly neglect the Sacramental; that is, becauſe the Soul is the life of man, therefore it is fitting to die in a humour, and lay aſide the Body. * This is a taking away the Subject of the Queſtion; for our inquiry is, How we ſhould keep the Commandments; how we are to do the work that lies before us, by what Principles, with what Intention, in what Degrees, after what manner, *ut bonum beneſiat*, that the good thing be done well. This therefore muſt be preſuppoſed; we muſt take care that even our Bodies bear a part in our Spiritual Services. Our voice and tongue, our hands and our Feet, and our very bowels muſt be ſervants of God, and do the work of the Commandments.

This being ever ſuppoſed, our Queſtion is, how much more we muſt do; and the firſt meaſure is this; Whatſoever can be ſignified and miniſtred to by the Body, the Heart and the Spirit of a man muſt be the principal Actor. We muſt not give Alms without a charitable Soul, nor ſuffer Martyrdom but in Love and in Obedience; and when we ſay our Prayers, we do but miſ-ſpend our time unleſs our mind aſcend up to God upon the wings of deſire.

Deſire is the life of prayer; and if you indeed deſire what you pray for, you will alſo labour for what you deſire; and if you find it otherwiſe with your ſelves, your coming to Church is but like the *Phariſees* going up to the Temple to pray. If your heart be not preſent, neither will God; and then there is a ſound of men and women between a pair of dead walls, from whence becauſe neither God nor your Souls are preſent, you muſt needs go home without a Bleſſing.

But

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But this meaſure of Evangelical Righteouſneſs is of principal remark in all the rites and ſolemnities of Religion; and intends to ſay this, that Chriſtian Religion is ſomething that is not ſeen, it is the hidden man of the heart; ὃς ἐστὶ τὶς Θεὸς ἐνδὸν, it is God that dwells within; and true Chriſtians are men, who, as the *Chaldee* Oracle ſaid, are πολὺν ἐωσάμβοι νῦν, cloathed with a great deal of mind. And therefore thoſe words of the Prophet *Hoſea*, *Et loquar ad cor ejus*, *I will ſpeak unto their heart*; is a proverbial expreſſion, ſignifying to ſpeak ſpiritual comforts, and in the myſtical ſenſe ſignifies εὐαγγελίζειν, to preach the Goſpel; where the Spirit is the Preacher, and the Heart is the Diſciple, and the Sermon is of Righteouſneſs and Peace, and Joy in the Holy Ghoſt. Our Service to God muſt not be in outward works and Scenes of Religion, it muſt be ſomething by which we become like to God; the Divine Prerogative muſt extend beyond the outward man; nay, even beyond the mortification of Corporal vices; the Spirit of God muſt go *in trabis craſſitudinem*, and mollifie all our ſecret pride, and ingenerate in us a true humility, and a Chriſtian meekneſs of Spirit, and a Divine Charity. For in the Goſpel, when God enjoyns any external Rite or Ceremony, the outward work is always the leſs principal. For there is a bodily and a carnal part, an outſide and a Cabinet of Religion in Chriſtianity itſelf. When we are baptized, the purpoſe of God is that we cleanſe our ſelves from all pollution of the Fleſh and Spirit, and then we are indeed καθαροὶ ὅλοι, clean all over. And when we communicate, the Commandment means that we ſhould be made one Spirit with Chriſt, and ſhould live on him, believing his Word, praying for his Spirit, ſupported with his Hope, refreſhed by his Promiſes, recreated by his Comforts, and wholly and in all things comformable to his Life; that is the true Communion. The Sacraments are not made for Sinners until they do repent; they are the food of our Souls, but our Souls muſt be alive unto God, or elſe they cannot eat; It is good to *confeſs our ſins*, as S. *James* ſays, and to open our wounds to the Miniſters of Religion, but they abſolve none but ſuch as are truly penitent.

Solemn Prayers, and the Sacraments, and the Aſſemblies of the Faithful, and faſting days, and acts of external worſhip, are the ſolemnities and rites of Religion; but the Religion of a Chriſtian is in the Heart and Spirit. And this is that by which *Clemens Alexandrinus* defined the Righteouſneſs of a Chriſtian, Δικαιοσύνη συμφωνία τῆς τ ψυχῆς μερῶν: all the parts and faculties that make up a man, muſt make up our Religion; but the heart is *Domus principalis*, it is the Court of the great King; and he is properly ſerved with interior graces and moral Vertues, with a humble and a good mind, with a bountiful heart, and a willing Soul, and theſe will command the eye, and give laws to the hand, and make the ſhoulders ſtoop; but *anima cujuſque eſt quiſque*; a mans ſoul is the man, and ſo is his Religion; and ſo you are bound to underſtand it.

True it is, God works in us his Graces by the Sacrament; but we muſt diſpoſe our ſelves to a reception of the Divine bleſſing by Moral inſtruments. The Soul is συνεργὸς τῷ Θεῷ, it muſt work together with God, and the body works together with the ſoul: But no external action can purifie the ſoul, becauſe its Nature and Operations being Spiritual it can no more be changed by a Ceremony or an external Solemnity, than an Angel can be careſſed with ſweet Meats, or a Mans belly can be filled with Muſick or long Orations. The ſum is this: No Chriſtian does his Duty to God but he that ſerves him with all his heart: And although it becomes us to fulfil all righteouſneſs, even the external alſo; yet that which makes us gracious in his Eyes is not the external, it is the love of the

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the heart and the real change of the mind and obedience of the ſpirit; that's the firſt great meaſure of the Righteouſneſs Evangelical.

2. The Righteouſneſs Evangelical muſt exceed that of the *Scribes* and *Phariſees* by extenſion of our Obedience to things of the ſame ſignification; *Leges non ex verbis, ſed ex mente intelligendæ*, ſays the Law. There muſt be a Commentary of kindneſs in the underſtanding the Laws of Chriſt. We muſt underſtand all Gods meaning; we muſt ſecure his ſervice, we muſt be far removed from the dangers of his diſpleaſure. And therefore our Righteouſneſs muſt be the purification and the perfection of the Spirit. So that it will be nothing for us not to commit Adultery, unleſs our Eyes and Hands be chaſt, and the deſires be clean. A Chriſtian muſt not look upon a woman to luſt after her. He muſt hate Sin in all dimenſions, and in all diſtances, and in every angle of its reception. A Chriſtian muſt not ſin, and he muſt not be willing to ſin if he durſt. He muſt not be luſtful, and therefore he muſt not feed high, nor drink deep, for theſe make proviſions for luſt: and amongſt Chriſtians, great eatings and drinkings are acts of uncleanneſs as well as of intemperance, and whatever miniſters to ſin, and is the way of it; it partakes of its nature and its curſe.

*De legibus l. ſcire.*

For it is remarkable that in good and evil the caſe is greatly different. Mortification (*e. g.*) is a duty of Chriſtianity; but there is no Law concerning the Inſtruments of it. We are not commanded to roll our ſelves on thorns, as St. *Benedict* did; or to burn our fleſh, like St. *Martinian*; or to tumble in Snows with St. *Francis*; or in pools of water with S. *Bernard*. A man may chew *Aloes*, or ly upon the ground, or wear ſackcloth if he have a mind to it, and if he finds it good in his circumſtances and to his purpoſes of mortification; but it may be he may do it alone by the Inſtrumentalities of Fear and Love; and ſo the thing be done, no ſpecial Inſtrument is under a command. * But although the Inſtruments of vertue are free, yet the Inſtruments and miniſteries of vice are not. Not only the ſin is forbidden, but all the ways that lead to it. The Inſtruments of vertue are of themſelves indifferent, that is, not naturally, but good only for their relation ſake, and in order to their end. But the Inſtruments of vice are of themſelves vitious; they are part of the ſin, they have a ſhare in the phantaſtick pleaſure, and they begin to eſtrange a mans heart from God, and are directly in the prohibition. For we are commanded to fly from temptation, to pray againſt it, *to abſtain from all appearances of evil*, to make a covenant with our eyes, to pluck them out if there be need. And if Chriſtians do not underſtand the Commandments to this extenſion of ſignification, they will be innocent only by the meaſures of humane Laws, but not by the righteouſneſs of God.

3. Of the ſame conſideration it is alſo that we underſtand Chriſts Commandments to extend our Duty, not only to what is named, and what is not named of the ſame nature and deſign; but that we abſtain from all ſuch things as are like to ſins. * Of this nature there are many. All violences of Paſſion, Irregularities in Gaming, Prodigality of our time, Undecency of action, doing things unworthy of our Birth or our Profeſſion, aptneſs to go to Law; *Ambitus*, or a fierce proſecution even of honourable employments; miſconſtruction of the words and actions of our brother; eaſineſs to believe evil of others, willingneſs to report the evil which we hear; curioſity of Dyet, peeviſhneſs toward ſervants, indiſcreet and importune ſtanding for place, and all exceſs in ornaments; for even this little inſtance is directly prohibited by the Chriſtian and

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Royal Law of Charity. For ἀγάπη ὐ περπερεύεται, ſaith S. *Paul*; the word is a word hard to be underſtood; we render it well enough; *Charity vaunteth not itſelf*; and upon this S. *Baſil* ſays, that an Eccleſiaſtick perſon (and ſo every Chriſtian in his proportion) ought not to go in ſplendid and vain Ornaments; Γὰν γὸ ὁ μὴ διὰ χρείαν, ἀλλὰ διὰ καλλωπισμὸν παραλαμβάνεται, περπερείας ἔχει κατηγορίαν: Every thing that is not wiſely uſeful or proportioned to the ſtate of the Chriſtian, but miniſters only to vanity, is a part of this περπερεύεδαι, it is a vaunting, which the Charity and the Grace of a Chriſtian does not well endure. * Theſe things are like to ſins, they are of a ſuſpicious nature, and not eaſily to be reconcil'd to the Righteouſneſs Evangelical. It is no wonder if Chriſtianity be nice and curious; it is the cleanneſs and the purification of the Soul, and Chriſt intends to preſent his Church to God ἄσπιλον ϗ ἀμώμητον, *without ſpot or wrinkle, or any ſuch thing.* N.B. *or any ſuch thing.* If there be any irregularity that is leſs than a wrinkle, the Evangelical Righteouſneſs does not allow it. * Theſe are ſuch things which if men will ſtand to defend, poſſibly a modeſt Reprover be more aſhamed than an impudent Offender. * If I ſee a perſon apt to quarrel, to take every thing in an ill ſenſe, to reſent an error deeply, to reprove it bitterly, to remember it tenaciouſly, to repeat it frequently, to upbraid it unhandſomly, I think I have great reaſon to ſay, that this perſon does not do what becomes the ſweetneſs of a Chriſtian Spirit. If it be replied, It is no where forbidden to chide an offending perſon, and that it cannot be a fault to underſtand when a thing is ſaid or done amiſs. I cannot return an anſwer, but by ſaying, That ſuppoſe nothing of it were a ſin, yet that every thing of it is ſo like a ſin, that it is the worſe for it; and that it were better not to do ſo; at leaſt I think ſo, and ſo ought you too, if you be curious of your eternal intereſt: a little more tenderneſs here would do well. I cannot ſay that this dreſs, or this garment, or this ſtanding for place is the direct ſin of pride; but I am ſure it looks like it in ſome perſons; at leaſt the letting it alone is much better, and is very like humility. And certain it is, that he is dull of hearing who underſtands not the voice of God, unleſs it be clamorous in an expreſs and a loud Commandment, proclaimed with Trumpets and Clarions upon mount *Sinai*; but a willing and an obedient ear underſtands the ſtill voice of Chriſt, and is ready to obey his meaning at half a word; and that is the Righteouſneſs Evangelical. It not only abſtains from ſins named, and ſins implied, but from the beginnings and inſtruments of ſin; and from whatſoever is like it. The Jews were ſo great haters of Swine upon pretenſions of the *Moſaick* rites, that they would not ſo much as name a Swine, but called it דבר אחר *Daber Acher*, another thing. And thus the Romans in their Auguries us'd *alterum* for *non bonum*. The ſimile of this St. *Paul* tranſlates to a Chriſtian duty. *Let not fornication be ſo much as named amongſt you,* ὡς πρέπον ἐν τοῖς ἁγίοις, *as is comely amongſt Chriſtians*, that is, come not near a foul thing; ſpeak not of it, let it be wholly baniſhed from all your converſation; for this niceneſs and curioſity of duty becometh Saints, and is an inſtance of the Righteouſneſs Evangelical.

I have now done with the firſt ſort of meaſures of the Chriſtian Righteouſneſs; theſe which are the matter of our negative duty; theſe are the meaſures of our caution and our firſt innocence. But there are greater things behind, which although I muſt croud up into a narrow room, yet I muſt not wholly omit them: therefore,

4. The fourth thing I ſhall note to you is, that whereas the righteouſneſs of the *Phariſees* was but a fragment of the broken Tables of *Moſes*; the purſuance of ſome one Grace, *lacinia ſanctitatis*, a piece of the robe of

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of Righteouſneſs; the Righteouſneſs Evangelical muſt be like Chriſts ſeamleſs Coat, all of a piece from the top to the bottom; it muſt inveſt the whole Soul: *Miſma, Dumah, Maſſah,* ſaid the Proverb of the Rabbins, It is this, and it is the other, and it muſt be all, it muſt be an Univerſal Righteouſneſs; not a little knot of holy actions ſcattered in our lives, and drawn into a ſumm at the day of Judgment, but it muſt be a ſtate of holineſs. It was ſaid of the *Paphlagonian* Pigeons διπλῆν ὀφθαι τὴν καρδίαν, every one of them had two hearts; but that in our myſtical Theology ſignifies a wicked man. So ſaid *Solomon, The perverſe or wicked man,* derachaim, *he is a man of two ways*; ἀνὴρ δίψυχος, ſo S. *James* expreſſes an unbeliever; a man that will and will not; ſomething he does for God, and ſomething for the world; he hath two minds, and in a good fit, in his well days he is full of Repentance, and overflows in piety; but the Paroxiſm will return in the day of temptation, and then he is gone infallibly. But know this, that in the Righteouſneſs Evangelical, one duty cannot be exchanged for another, and three vertues will not make amends for one remaining vice. He that oppreſſes the poor, cannot make amends by giving good Counſel; and if a Prieſt be Simonaical, he cannot be eſteemed righteous before God by preaching well, and taking care of his Charge. To be zealous for God and for Religion is good, but that will not legitimate cruelty to our Brother. It is not enough for a man to be a good Citizen, unleſs he be alſo a good man; but ſome men build their houſes with half a dozen croſs ſticks, and turfe is the foundation, and ſtraw is the covering, and they think they dwell ſecurely; their Religion is made up of two or three vertues, and they think to commute with God, ſome good for ſome bad, πολλὰ μεμίγμθα πολλὰ ἤ αἰχεᾶ, as if one deadly wound were not enough to deſtroy the moſt healthful conſtitution in the world. Deceive not your ſelves. It is all one on which hand we fall:

Prov. 28. 14.

*------ Unum operantur*
*Et calor & frigus, ſic hoc, ſic illud adurit;*
*Sic tenebræ viſum, ſic ſol contrarius aufert.*

The Moon may burn us by night as well as the Sun by day: and a man may be made blind by the light of the Sun as well as by the darkneſs of the evening, and any one great miſchief is enough to deſtroy one man. Some men are very meek and gentle naturally, and that they ſerve God withal; they purſue the vertue of their nature: that is, they tye a ſtone at the bottom of the well, and that's more than needs; the ſtone will ſtay there without that trouble; and this good inclination will of itſelf eaſily proceed to iſſue; and therefore our care and caution ſhould be more carefully employed in mortification of our natures, and acquiſt of ſuch vertues to which we are more refractory, and then cheriſh the other too, even as much as we pleaſe: but at the ſame time we are buſie in this, it may be we are ſecret Adulterers, and that will ſpoil our confidences in the goodneſs of the other inſtance: others are greatly bountiful to the poor, and love all mankind, and hurt no body but themſelves; but it is a thouſand pities to ſee ſuch loving good natured perſons to periſh infinitely by one crime, and to ſee ſuch excellent good things thrown away to pleaſe an uncontrolled and a ſtubborn luſt; but ſo do ſome eſcape out of a pit, and are taken in a trap at their going forth; and ſtepping aſide to avoid the hoar Froſt, fall into a Valley full of Snow. The Righteouſneſs Evangelical is another kind of thing: it is a holy Converſation, a God-like life, an Univerſal Obedience, a keeping

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ing nothing back from God, a Sanctification of the whole man, and keeps not the Body only, but the Soul and the Spirit unblamable to the coming of the Lord Jeſus. SERM. I.

5. And laſtly; The Phariſaical Righteouſneſs was the product of fear, and therefore what they muſt needs do, that they would do; but no more: But the Righteouſneſs Evangelical is produced by Love, it is managed by Choice, and cheriſhed by Delight and fair Experiences. Chriſtians are a willing people; *homines bonæ voluntatis*, men of good will; *arbores Domini.* So they are myſtically repreſented in Scripture; *the Trees of the Lord are full of Sap:* among the Hebrews the Trees of the Lord did ſignifie ſuch trees as grew of themſelves, and all that are of Gods planting, are ſuch as have a vital principal within, and grow without conſtraint. Πείθονται τοῖς ὠρισμένοις νόμοις, καὶ τοῖς ἰδίοις βιοῖς νικῶσι τοὺς νόμους, one ſaid it of Chriſtians; they obey the Laws, and by the goodneſs of their lives exceed the Laws; and certain it is, no man hath the Righteouſneſs Evangelical if he reſolves always to take all his liberty in every thing that is meerly lawful; or if he purpoſe to do no more than he muſt needs, that is, no more than he is juſt commanded. For the Reaſons are plain.

1. The Chriſtian that reſolves to do every thing that is Lawful, will many times run into danger and inconvenience; becauſe the utmoſt extremity of Lawful is ſo near to that which is Unlawful, that he will often paſs into Unlawful undiſcernably. Vertues and Vices have not in all their inſtances a great Land-mark ſet between them, like warlike Nations ſeparate by prodigious Walls, vaſt Seas, and portentous Hills; but they are oftentimes like the bounds of a Pariſh; men are fain to cut a croſs upon the turf, and make little marks and annual perambulations for memorials: ſo it is in Lawful and Unlawful, by a little miſtake a man may be greatly ruined. He that drinks till his tongue is full as a ſpunge, and his ſpeech a little ſtammering and tripping, haſty and diſorderly, though he be not gone as far as drunkenneſs, yet he is gone beyond the ſeverity of a Chriſtian; and when he is juſt paſt into Unlawful, if he diſputes too curiouſly he will certainly deceive himſelf for want of a wiſer curioſity.

But 2. He that will do all that he thinks he may lawfully, had need have an infallible guide always by him, who ſhould without error be able to anſwer all caſes of Conſcience, which will happen every day in a life ſo careleſs and inſecure; for if he ſhould be miſtaken, his error is his crime, and not his excuſe. A man in this caſe had need be very ſure of his Propoſition; which becauſe he cannot be, in charity to himſelf, he will quickly find that he is bound to abſtain from all things that are uncertainly good, and from all diſputable evils, from things which although they may be in themſelves lawful, yet accidentally, and that from a thouſand cauſes may become unlawful. *Pavidus quippe & formidoloſus eſt Chriſtianus*, ſaith *Salvian*, — *atque in tantum peccare metuens, ut interdum & non timenda formidet.* A Chriſtian is afraid of every little thing: and he ſometimes greatly fears that he hath ſinned, even then when he hath no other reaſon to be afraid, but becauſe he would not do ſo for all the world.

3. He that reſolves to uſe all his liberty cannot be innocent, ſo long as there are in the world ſo many bold temptations, and preſumptuous actions, ſo many ſcandals, and ſo much ignorance in the things of God, ſo many things that are ſuſpicious, and ſo many things that are of evil report; ſo many ill cuſtoms and diſguiſes in the world, with which

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which if we reſolve to comply in all that is ſuppoſed lawful, a man may be in the regions of death, before he perceive his head to ake; and inſtead of a ſtaff in his hand, may have a ſplinter in his Elbow.

4. Beſides all this he that thus ſtands on his terms with God, and ſo careſully husbands his duty, and thinks to make ſo good a market of obedience, that he will quit nothing which he thinks he may lawfully keep, ſhall never be exemplar in his life, and ſhall never grow in grace, and therefore ſhall never enter into glory. He therefore that will be righteous by the meaſures Evangelical, muſt conſider not only what is lawful, but what is expedient; not only what is barely ſafe, but what is worthy, that which may ſecure, and that which may do advantage to that concern that is the greateſt in the world.

And 2. The caſe is very like with them that reſolve to do no more good than is commanded them. For 1. It is infinitely unprofitable as to our eternal intereſt, becauſe no man does do all that is commanded at all times; and therefore he that will not ſometimes do more, beſides that he hath no love, no zeal of duty, no holy fires in his ſoul; beſides this, I ſay, he can never make any amends towards the reparation of his Conſcience. *Let him that ſtole ſteal no more*; that's well; but that's not well enough, for he muſt, if he can, make reſtitution of what he ſtole, or he ſhall never be pardoned; and ſo it is in all our entercourſe with God. To do what is commanded is the duty of the preſent; we are tyed to this in every preſent, in every period of our lives; but therefore if we never do any more than juſt the preſent duty, who ſhall ſupply the deficiencies, and fill up the gaps, and redeem what is paſt? This is a materrial conſideration in the Righteouſneſs Evangelical.

But then 2. We muſt know that in keeping of Gods Commandments every degree of internal duty is under the Commandments; and therefore whatever we do, we muſt do it as well as we can. Now he that does his Duty with the biggeſt affection he can, will alſo do all that he can; and he can never know that he hath done what is commanded, unleſs he does all that is in his power. For God hath put no limit but love and poſſibility, and therefore whoever ſays, Hither will I go and no further, This I will do and no more, Thus much will I ſerve God, but that ſhall be all; he hath the affections of a Slave, and the religion of a Phariſee, the craft of a Merchant, and the falſeneſs of a Broker; but he hath not the proper meaſures of the Righteouſneſs Evangelical. But ſo it happens in the mud and ſlime of the River *Borborus*, when the eye of the Sun hath long dwelt upon it, and produces Frogs and Mice which begin to move a little under a thin cover of its own parental matter, and if they can get looſe to live half a life, that is all; but the hinder parts, which are not formed before the ſetting of the Sun, ſtick faſt in their beds of mud, and the little moyety of a creature dies before it could be well ſaid to live: ſo it is with thoſe Chriſtians, who will do all that they think lawful, and will do no more than what they ſuppoſe neceſſary; they do but peep into the light of the Sun of righteouſneſs; they have the beginnings of life; but their hinder parts, their paſſions and affections, and the deſires of the lower man are ſtill unformed; and he that dwells in this ſtate is juſt ſo much of a Chriſtian as a Spunge is of a plant, and a muſhrom of a ſhrub: they may be as ſenſible as an oyſter, and diſcourſe at the rate of a child, but are greatly ſhort of the Righteouſneſs Evangelical.

I have now done with thoſe parts of the Chriſtian Righteouſneſs, which were not only an ὑπερoχὴ or exceſs, but an ἀντιστοιχείωσις to the Phariſaical:

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but becauſe I ought not to conceal any thing from you that muſt integrate our duty, and ſecure our title to the Kingdom of Heaven; there is this to be added, that this precept of our bleſſed Saviour is to be extended to the direct degrees of our duty. We muſt do more duties, and we muſt do them better. And in this, although we can have no poſitive meaſures, becauſe they are potentially infinite, yet therefore we ought to take the beſt, becauſe we are ſure the greateſt is not too big; and we are not ſure that God will accept a worſe, when we can do a better. Now although this is to be underſtood of the internal affection only; becauſe that muſt never be abated, but God is at all times to be loved and ſerved with all our heart, yet concerning the degrees of external duty, as Prayers, and Alms, and the like, we are certainly tyed to a greater excellency in the degree, than was that of the *Scribes* and *Phariſees*. I am obliged to ſpeak one word for the determination of this inquiry, *viz.* to how much more of external duty Chriſtians are obliged, than was in the righteouſneſs of the *Scribes* and *Phariſees*. In order to this, briefly thus.

I remember that *Salvian* ſpeaking of old men ſumming up their Repentances, and making amends for the ſins of their whole life, exhorts them to Alms and works of Piety. But inquiring how much they ſhould do towards the redeeming of their Souls, anſwers with a little Sarcaſm, but plainly enough to give a wiſe man an anſwer. "A man, ſays he, is "not bound to give away all his goods, unleſs peradventure he ows all "to God; but in that caſe I cannot tell what to ſay; for then the caſe "is altered. A man is not bound to part with all his eſtate; that is, un"leſs his ſins be greater than his eſtate; but if they be, then he may con"ſider of it again, and conſider better. And he need not part with it "all, unleſs pardon be more precious to him than his money, and un"leſs Heaven be worth it all, and unleſs he knows juſtly how much leſs "will do it. If he does let him try his skill, and pay juſt ſo much and "no more than he ows to God: but if he does not know, let him be "ſure to do enough. His meaning is this: Not that a man is bound to give all he hath, and leave his children beggars; he is bound from that by another obligation. But as when we are tyed to pray continually, the meaning is, we ſhould conſecrate all our time by taking good portions out of all our time for that duty; the devouteſt perſon being like the waters of *Siloam*, a perpetual Spring, but not a perpetual Current; that is always in readineſs, but actually thruſting forth his waters at certain periods every day. So out of all our eſtate we muſt take for Religion and Repentance ſuch portions as the whole eſtate can allow; ſo much as will conſecrate the reſt; ſo much as is fit to bring when we pray for a great pardon, and deprecate a mighty anger, and turn aſide an intolerable fear, and will purchaſe an excellent peace, and will reconcile a ſinner. Now in this caſe a Chriſtian is to take his meaſures according to the rate of his contrition and his love, his Religion and his fear, his danger and his expectation, and let him meaſure his amends wiſely; his ſorrow pouring in, and his fear thruſting it down, and it were very well, if his love alſo would make it run over. For deceive not your ſelves, there is no other meaſure but this; So much good as a man does, or ſo much as he would do, if he could, ſo much of Religion and ſo much of repentance he hath, and no more: and a man cannot ordinarily know that he is in a ſaveable condition, but by the Teſtimony which a Divine Philanthropy and a good mind always gives, which is to omit no opportunity of doing good in our ſeveral proportions and poſſibilities.

*S. Hier. in comment.* Iſai. 8. *Iſidor. l.* 13. *Orig. cap.* 13.

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There was an Alms which the Scribes and Phariſees were obliged to the Law to give, the tenth of every third years encreaſe; this they always paid, and this ſort of Alms is called δικαιοσύνη, Righteouſneſs or Juſtice, but the Alms which Chriſtians ought to give is χάρις, and it is ἀγάπη, it is grace, and it is love, and it is abundance, and ſo the old Rabbins told: *Juſtitia propriè dicitur in iis quæ jure facimus; benignitas in iis quæ præter jus.* It is more than righteouſneſs, it is bounty and benignity, for that's the Chriſtian meaſure. And ſo it is in the other parts and inſtances of the Righteouſneſs Evangelical. And therefore it is remarkable that the Saints in the Old Teſtament were called εὐθεῖς, right men, and the Book of *Geneſis*, as we find it twice atteſted by S. *Hierome*, was called by the Ancient Helleniſts, Βίβλος εὐθέων, the Book of right or juſt men, the Book of *Abraham*, *Iſaac*, and *Jacob*. But the word for Chriſtians is χρηστοὶ, good men, harmleſs, and profitable. Men that are good, and men that do good. In purſuance of which it is further obſerved by learned men, that the word ἀρετὴ, or vertue, is not in the four Goſpels; for the actions of Chriſts Diſciples ſhould not be in *gradu virtutis* only, vertuous and laudable, ſuch as theſe *Ariſtotle* preſſes in his *Magna Moralia*; they muſt paſs on to a further excellency than ſo: the ſame which he calls πράξεις ὑπὲρ ἡρώων; they muſt be ſometimes, and as often as we can in *gradu heroico*, or, that I may uſe the Chriſtian ſtyle, they muſt be actions of perfection. Righteouſneſs was the συνώνυμον for Alms in the Old Teſtament, and τελειότης, or perfection was the word for Alms in the New; as appears by comparing the fifth of St. *Matthew*, and the ſixth of S. *Luke* together; and that is the full ſtate of this difference in the inquiries of the Righteouſneſs Phariſaical and Evangelical.

*Comment. in* 12. Iſai. & l. 6. *in* Ezek. c. 18.

I have many more things to ſay, but ye cannot hear them now, becauſe the time is paſt. One thing indeed were fit to be ſpoken of, if I had any time left; but I can only name it, and deſire your conſideration to make it up. This great Rule that Chriſt gives us, does alſo, and that principally too, concern Churches and Common-wealths, as well as every ſingle Chriſtian. Chriſtian Parliaments muſt exceed the Religion and Government of the *Sanhedrim*. Your Laws muſt be more holy, the condition of the Subjects be made more tolerable, the Laws of Chriſt muſt be ſtrictly enforced, you muſt not ſuffer your great Maſter to be diſhonoured, nor his Religion diſmembred by Sects, or diſgraced by impiety: you muſt give no impunity to vitious perſons, and you muſt take care that no great example be greatly corrupted; you muſt make better proviſions for your poor than they did, and take more care even of the external advantages of Chriſts Religion and his Miniſters, than they did of the Prieſts and Levites; that is, in all things you muſt be more zealous to promote the Kingdom of Chriſt, than they were for the Miniſteries of *Moſes*.

The ſumm of all is this; The Righteouſneſs Evangelical is the ſame with that which the Ancients called ἀποστολικὴν διάγειν πολίτειαν, to live an Apoſtolical life, that was the meaſure of Chriſtians, the οἱ ἐναρέτως καὶ θεαρέστως βιοῦντες, men that deſired to pleaſe God; that is, as *Apoſtolius* moſt admirably deſcribes it, men who are curious of their very eyes, temperate in their tongue, of a mortified body, and a humble ſpirit, pure in their intentions, maſters of their paſſions. Men who when they are injured return honourable words; when they are leſſened in their

Ἐστὶ γὰρ αὕτη ὀφθαλμῶν ἀκριβεία, γλώσσης ἐγκράτεια, σώματος δυσωπία. φρόνημα ταπεινὸν, ἐννοίας καθαρότης, ὀργῆς ἀφανισμὸς· ἀγαπᾷ δόμων καὶ περιθεῖ, ὑποτρέμει καὶ δικαίζει, μισεῖ μὲν καὶ ἀγάπᾳ, βιαζόμενος ἀνέχει, βλασφημούμενος παρακάλει, νεκρώσει τῇ ἁμαρτίᾳ, συναιρώσει τῷ Χριστῷ, ὅλην τὴν ἀρίστην μετάδοσιν τὸν Κύριον.

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their eſtates, increaſe in their Charity; when they are abuſed, they yet are courteous and give intreaties; when they are hated, they pay love; men that are dull in contentions, and quick in loving kindneſſes, ſwift as the feet of *Aſahel*, and ready as the Chariots of *Amminadib*. True Chriſtians are ſuch as are crucified with Chriſt, and dead unto all ſin; and finally place their whole love on God, and for his ſake upon all mankind: this is the deſcription of a Chriſtian, and the true ſtate of the Righteouſneſs Evangelical; ſo that it was well ſaid of *Athenagoras*, οὐδεὶς χριστιανὸς πονηρὸς, εἰ μὴ ὑποκρίνεται τὸν λόγον, no Chriſtian is a wicked man, unleſs his life be a continual lie, unleſs he be falſe to God and his Religion. For the Righteouſneſs of the Goſpel is in ſhort, nothing elſe but a tranſcript of the life of Chriſt; *De matthana nahaliel; de nahaliel Bamoth*, ſaid R. *Joſhua*; Chriſt is the image of God, and every Chriſtian is the image of Chriſt, whoſe example is imitable, but it is the beſt, and his laws are the moſt perfect, but the moſt eaſie, and the promiſes by which he invites our greater ſervices are moſt excellent, but moſt true; and the rewards ſhall be hereafter, but they ſhall abide for ever, and (that I may take notice of the laſt words of my Text) the threatnings to them that fall ſhort of this Righteouſneſs are moſt terrible, but moſt certainly ſhall come to paſs; *they ſhall never enter into the Kingdom of Heaven*; that is, their portion ſhall be ſhame and an eternal Priſon, ἀσφαλῶδες ῥεῦμα, a flood of brimſtone, and a cohabitation with Devils to eternal ages: and if this conſideration will not prevail, there is no place left for perſwaſion, and there is no uſe of reaſon; and the greateſt hopes and the greateſt fears can be no argument or ſanction of laws; and the greateſt good in the world is not conſiderable, and the greateſt evil is not formidable; but if they be, there is no more to be ſaid; if you would have your portion with Chriſt, you muſt be righteous by his meaſures; and theſe are they that I have told you of.

*Legat. pro Chriſtianis.*

SERM. II.

# THE Chriſtians Conqueſt Over the BODY of SIN.

## SERMON II.

### ROM. 7. 19.

*For the good that I would, I do not: but the evil which I would not, that I do.*

WHat the Eunuch ſaid to *Philip*, when he read the Book of the Prophet *Iſaiah*; *Of whom ſpeaketh the Prophet this, of himſelf, or ſome other man?* The ſame queſtion I am to ask concerning the words of my Text: Does S. *Paul* mean this of himſelf, or of ſome other? It is hoped that he ſpeaks it of himſelf; and means that though his underſtanding is convinced that he ought to ſerve God; and that he hath ſome unperfect deſires to do ſo; yet the Law of God without is oppoſed by a Law of Sin within. We have a corrupted nature, and a body of infirmity, and our reaſon dwells in the dark, and we muſt go out of the world before we leave our ſin. For beſides that ſome ſins are eſteemed brave and honourable, and he is a baffled perſon that dares not kill his Brother like a Gentleman; our very Tables are made a ſnare, and our civilities are direct treaſons to the ſoul. You cannot entertain your friend but exceſs is the meaſure; and that you may be very kind to your Gueſt, you ſtep aſide and lay away the Chriſtian; your love cannot be expreſſed unleſs you do him an ill turn, and civilly invite him to a Fever. Juſtice is too often taught to bow to great intereſts, and men cannot live without flattery; and there are ſome Trades that miniſter to ſin, ſo that without a ſin we cannot maintain our Families; and if you mean to live, you muſt do as others do. Now ſo long as men ſee they are like to be undone by innocence, and that they can no way live but by compliance with the evil cuſtoms of the world, men conclude practically, becauſe they muſt live they muſt ſin; they muſt live handſomely, and therefore muſt do ſome things unhandſomely, and ſo upon the whole matter ſin is unavoidable. Fain they would, but cannot tell how to help it. But ſince it is no better, it is well it is no worſe. For it is S. *Paul*'s caſe, no worſe man; he would and he would not, he did and he did not; he was willing, but he was not able; and therefore the caſe is clear, that if a man ſtrives againſt ſin, and falls unwillingly,

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it ſhall not be imputed to him; he may be a regenerate man for all that. A man muſt indeed wrangle againſt ſin when it comes, and like a peeviſh lover reſiſt and conſent at the ſame time, and then all is well; for this not only conſiſts with, but is a ſign of the ſtate of Regeneration.

If this be true, God will be very ill ſerved. If it be not true, moſt men will have but ſmall hopes of being ſaved, becauſe this is the condition of moſt men. What then is to be done? Truth can do us no hurt, and therefore be willing to let this matter paſs under examination; for if it trouble us now, it will bring comfort hereafter. And therefore before I enter into the main enquiry, I ſhall by deſcribing the ſtate of the man of whom S. *Paul* ſpeaks here, tell you plainly, who it is that is in this ſtate of ſad things, and then do ye make your reſolutions according as you ſhall find it neceſſary for the ſaving of your ſouls; which I am ſure ought to be the end of all preaching.

1. The man S. *Paul* ſpeaks of is one that is *dead*, v. 9. one that was *deceived* and *ſlain*, v. 11. one in whom *ſin was exceeding ſinful*, v. 13. that is, highly imputed, greatly malicious, infinitely deſtructive: he is one who is *carnal, and ſold under ſin*, v. 14. he is one that ſins againſt his *conſcience* and his *reaſon*, v. 16. he is one in whom *ſin dwells*, but the Spirit of God does not dwell; for *no good thing dwells in him*, v. 18. he is one who is *brought into captivity to the law of ſin*, he is a ſervant of uncleanneſs, with his fleſh and members ſerving the law of ſin, v. 25. Now if this be a ſtate of Regeneration, I wonder what is, or can be a ſtate of Reprobation! for though this be the ſtate of Nature, yet it cannot be the ſtate of one redeemed by the Spirit of Chriſt; and therefore flatter not your ſelves any more, that it is enough for you to have good deſires, and bad performances: never think that any ſin can reign in you, and yet you be ſervants of God: that ſin can dwell in you, and at the ſame time the Spirit of God can dwell in you too; or that life and death can abide together. The ſumm of affairs is this. *If ye live after the fleſh, ye ſhall dye; but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live*, but not elſe upon any terms whatſoever.

Rom. 8. 13.

My Text is one of the hard places of S. *Paul*; which, as S. *Peter* ſays, *the ignorant and the unſtable wreſt to their own damnation*. But becauſe in this caſe the danger is ſo imminent, and the deception would be ſo intolerable, S. *Paul* immediately after this Chapter (in which under his own perſon, as was uſual with him to do, he deſcribes the ſtate of a natural man advanced no further than *Moſes* Law, and not redeemed by the bloud of Chriſt, or inlightened by the Spirit of God, and taught by the wiſer Leſſons and Sermons of the Goſpel) immediately ſpends the next Chapter in oppoſing the Evangelical ſtate to the Legal, the Spiritual to the Carnal, the Chriſtian to the Natural; and tells us plainly, he that is redeemed by the bloud of Chriſt, is redeemed from the power of ſin: he that is Chriſts freed man, is not a ſlave of ſin, not captive to the Devil at his will: he that is in *the fleſh cannot pleaſe God*, but every ſervant of Chriſt is freed from ſin, and is a ſervant of righteouſneſs, and redeemed from all his vain converſation: for this is the end of Chriſts coming, and cannot be in vain unleſs we make it ſo. He came to bleſs us by turning every one of us from our iniquities. Now concerning this, beſides the evidence of the thing itſelf, that S. *Paul* does not ſpeak theſe words of himſelf, but by a μεταχηματισμὸς, under his own borrowed perſon he deſcribes the ſtate of a carnal, unredeemed, unregenerate perſon,

perſon, is expreſly affirmed by S. *Irenæus* and *Origen*, by *Tertullian* and S. *Baſil*, by *Theodoret* and S. *Chryſoſtom*, by S. *Jerom*, and ſometimes by S. *Auſtin*, by S. *Ambroſe*, and S. *Cyril*, by *Macarius* and *Theophylact*; and is indeed that true ſenſe and meaning of theſe words of S. *Paul*, which words none can abuſe or miſunderſtand, but to the great prejudice of a holy life, and the Patronage of all iniquity.

But for the ſtating of this great caſe of Conſcience, I ſhall firſt in ſhort deſcribe to you what are the proper cauſes which place men, and keep them in this ſtate of a neceſſity of ſinning; and 2. I ſhall prove the abſolute neceſſity of coming out of this condition, and quitting all our ſin. 3. In what degree this is to be effected. 4. By what Inſtruments this is to be done; and all theſe being practical, will of themſelves be ſufficient uſe to the Doctrines, and need no other applicatory but a plain exhortation.

1. What are the cauſes of this evil, by which we are firſt placed, and ſo long kept in a neceſſity of ſinning, ſo that we cannot do what good we would, nor avoid the evil that we hate?

The firſt is the evil ſtate of our Nature. And indeed he that conſiders the daily experiment of his own weak Nature, the ignorance and inconſtancy of his ſoul, being like a ſick mans legs, or the knees of Infants, reeling and unſtable by diſeaſe or by infirmity, and the perpetual leaven and germinations, the thruſtings forth, and ſwelling of his ſenſes, running out like new wine into vapours and intoxicating activities, will readily confeſs, that though even in Nature there may be many good inclinations to many inſtances of the Divine Commandments; yet it can go no further than this *velleity*, this deſiring to do good, but is not able. And it is upon this account that *Lactantius* brings in the Pagan or natural man complaining, *Volo equidem non peccare, ſed vincor, indutus enim ſum carne fragili & imbecillâ.* This is very true; and I add only this caution. There is not in the corruption of our nature ſo much as will ſave us harmleſs, or make us excuſable if we ſin againſt God. Natural corruption can make us criminal, but not innocent; for though by him that willingly abides in the ſtate of meer Nature, ſin cannot be avoided, yet no man is in that ſtate longer than he loves to be ſo; for the Grace of God came to reſcue us from this evil portion, and is always preſent to give us a new Nature, and create us over again: and therefore though ſin is made neceſſary to the Natural man by his impotency and fond loves, that is by his unregenerate Nature; yet in the whole conſtitution of affairs, God hath more than made it up by his Grace, if we will make uſe of it. *In pueris elucet ſpes plurimorum, quæ ubi emoritur ætate, manifeſtum eſt non deficiſſe naturam, ſed curam*, ſaid *Quintilian*. We cannot tell what we are, or what we think in our infancy; and when we can know our thoughts we can eaſily obſerve that we have learned evil things by evil examples, and the corrupt manners of an evil converſation: *Et ubi per ſocordiam vires, tempus, ingenium defluxêre, naturæ infirmitas accuſatur*; that indeed is too true; we grow lazy, and wanton, and we loſe our time, and abuſe our parts, and do ugly things, and lay the fault wholly upon our Natural infirmities; but we muſt remember that by this time it is a ſtate of Nature, a ſtate of fleſh and bloud, which cannot enter into Heaven. The natural man and the natural child are not the ſame thing in true Divinity. The Natural child indeed can do no good; but the Natural man cannot chuſe but do evil; but it is becauſe he will do ſo; he is not born in the ſecond Birth, and renewed in the Baptiſm of the Spirit.

2. We

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2. We have brought our ſelves into an accidental neceſſity of ſinning by the evil principles which are ſuck'd in by great parts of mankind. We are taught ways of going to Heaven without forſaking our ſins; of repentance without reſtitution; of being in charity without hearty forgiveneſs, and without love; of believing our ſins to be pardoned before they are mortified; of truſting in Chriſts death without conformity to his life; of being in Gods favour upon the only account of being of ſuch an opinion; and that when we are once in, we can never be out. We are taught to believe that the events of things do not depend upon our crucifying our evil and corrupt affections, but upon eternal and unalterable Counſels; that the promiſes are not the rewards of obedience, but graces pertaining only to a few prædeſtinates, and yet men are Saints for all that; and that the Laws of God are of the race of the Giants, not to be obſerved by any grace or by any induſtry: this is the Catechiſm of the ignorant and the prophane: but without all peradventure the contrary propoſitions are the way to make the world better: but certainly they that believe theſe things do not believe it neceſſary that we ſhould eſchew all evil: and no wonder then if when men upon theſe accounts ſlacken their induſtry and their care, find ſin ſtill prevailing, ſtill dwelling within them, and ſtill unconquerable by ſo ſlight and diſheartened labours. For Ἰδιώτης πᾶς καὶ ἀπαίδευτος τρόπον τινὰ παῖς ἐστί: every fool and every ignorant perſon is a child ſtill; and it is no wonder that he who talks fooliſhly ſhould do childiſhly and weakly.

3. To our weak and corrupted nature, and our fooliſh diſcourſes, men do daily ſuperinduce evil habits and cuſtoms of ſinning. *Conſuetudo mala tanquam hamus infixus animæ*, ſaid the Father; an evil cuſtom is a hook in the ſoul, and draws it whither the Devil pleaſes. When it comes to the καρδία γεγυμνασμένη πλεονεξίαις, as Saint *Peter*'s word is, *a heart exerciſed with covetous practices*, then it is alſo ἀσθενής, it is weak and unable to do the good it fain would, or to avoid the evil which in a good fit it pretends to hate. This is ſo known I ſhall not inſiſt upon it; but add this only, that whereever a habit is contracted, it is all one what the inſtance be; it is as eaſie as delicious, as unalterable in vertue as in vice; for what helps Nature brings to a vicious habit, the ſame and much more the Spirit of God, by his power and by his comforts can do in a vertuous; and then we are well again. You ſee by this who are, and why they are in this evil condition. The evil natures, and the evil principles, and the evil manners of the world, theſe are the cauſes of our imperfect willings, and weaker actings in the things of God; and as long as men ſtay here, ſin will be unavoidable. For even meat itſelf is loathſome to a ſick ſtomack; and it is impoſſible for him that is heart-ſick to eat the moſt wholſome diet; and yet he that ſhall ſay eating is impoſſible, will be beſt confuted by ſeeing all the healthful men in the world eat heartily every day.

2. But what then? Cannot ſin be avoided? Cannot a Chriſtian mortifie the deeds of the body? Cannot Chriſt redeem us, and cleanſe us from all our ſins? Cannot the works of the Devil be deſtroyed? That's the next particular to be inquired of; Whether or no it be not neceſſary, and therefore very poſſible for a ſervant of God to paſs from this evil ſtate of things, and not only hate evil, but avoid it alſo?

*He that ſaith he hath not ſinned, is a liar*; but what then? Becauſe a man hath ſinned, it does not follow he muſt do ſo always. *Haſt thou ſinned?*

*ned? do ſo no more* (ſaid the wiſe *Benſtrach*;) and ſo ſaid Chriſt to the poor Paralytick, *Go and ſin no more.* They were excellent words ſpoken by a holy Prophet, [*Let not the Sinner ſay he hath not ſinned; for God ſhall burn coals of fire upon his head, that ſaith before the Lord God and his Glory, I have not ſinned.*] Well! that caſe is confeſſed; *All men have ſinned, and come ſhort of the glory of God.* But there is no remedy for this? Muſt it always be ſo? and muſt ſin for ever have the upper hand, and for ever baffle our reſolutions, and all our fierce and earneſt promiſes of amendment? God forbid. There was a time then to come, and, bleſſed be God, it hath been long come, [*Yet a little while* (ſaith that Prophet) *and Iniquity ſhall be taken out of the earth, and Righteouſneſs ſhall reign among you.*] For, that's in the day of Chriſt's Kingdom, the manifeſtation of the Goſpel. When Chriſt reigns in our hearts by his Spirit, *Dagon* and the Ark cannot ſtand together; we cannot ſerve Chriſt and *Belial.* And as in the ſtate of Nature no good thing dwells within us; ſo when Chriſt rules in us, no evil thing can abide; *For every Plant that my heavenly Father hath not planted ſhall be rooted up,* and caſt away into the fires of conſumption or purification. But how ſhall this come to paſs, ſince we all find our ſelves ſo infinitely weak and fooliſh? I ſhall tell you. *It is eaſier for a Camel to go through the eye of a Needle, than for a rich man to enter into the Kingdom of Heaven,* ſaith Chriſt. It is impoſſible to Nature; it is impoſſible to them that are given to vanity; it is impoſſible for them that delight in the evil ſnare: But Chriſt adds, *With Men this is impoſſible, but with God all things are poſſible.* What we cannot do for our ſelves, God can do for us, and with us. What Nature cannot do, the Grace of God can. So that the thing may be done, not indeed by our ſelves, but *gratia Dei mecum,* ſaith S. *Paul*; God and Man together can do it. But if it can be done any way that God has put into our powers, the conſequent is this; No mans good will ſhall be taken in exchange for the real and actual mortification of his ſins. He that ſins, and would fain not ſin, but ſin is preſent with him whether he will or no, let him take heed; for the ſame is *the Law of ſin,* and *the Law of death* (ſaith the Apoſtle;) and that mans heart is not right with God. For it is impoſſible men ſhould pray for deliverance, and not be heard; that they ſhould labour, and not be proſperous; unleſs they pray amiſs, and labour ſafely. Let no man therefore pleaſe himſelf with talking of great things, with perpetual converſation in pious diſcourſes, or with ineffective deſires of ſerving God: He that does not practiſe as well as he talks, and do what he deſires, and what he ought to do, confeſſes himſelf to ſin greatly againſt his conſcience; and it is a prodigious folly to think that he is a good man, becauſe though he does ſin, yet it was againſt his mind to do ſo. A mans conſcience can never condemn him, if that be his excuſe, to ſay that his conſcience check'd him; and that will be but a ſad Apology at the day of Judgment. Some men talk like Angels, and pray with great fervor, and meditate with deep receſſes, and ſpeak to God with loving affections, and words of union, and adhere to him in ſilent devotion, and when they go abroad are as paſſionate as ever, peeviſh as a frighted Fly, vexing themſelves with their own reflections: They are cruel in their Bargains, unmerciful to their Tenants, and proud as a Barbarian Prince: They are, for all their fine words, impatient of reproof, ſcornful to their Neighbours, lovers of money, ſupream in their own thoughts, and ſubmit to none; all their ſpiritual life they talk of, is nothing but ſpiritual fancy and illuſion; they are ſtill under the power of their paſſions, and their ſin rules

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them imperiously, and carries them away infallibly. Let these men consider, There are some men think it impossible to do as much as they do: The common Swearer cannot leave that Vice, and talk well; and these men that talk thus well, think they cannot do as well as they talk; but both of them are equally under the power of their respective sins, and are equally deceived, and equally not the Servants of God. * This is true; but it is equally as true, That there is no necessity for all this; for it ought, and it may be otherwise if we please: For I pray be pleased to hear S. *Paul*; *Walk in the Spirit, and ye shall not fulfil the lusts of the flesh*; There's your remedy: *For the Spirit lusteth against the flesh, and the flesh against the Spirit*; there's the cause of it; ἵνα μὴ ποιῆτε, *so that ye may not, or cannot do the things ye would*; that's the blessed consequent and product of that cause: That is plainly, As there is a state of carnality, (of which S. *Paul* speaks in my Text) so that in that state a man cannot but obey the flesh; so there is also a state of spirituality, when sin is dead, and righteousness is alive; and in this state the flesh can no more prevail, than the Spirit could do in the other. * Some men cannot chuse but sin; for *the carnal mind is not subject to God, neither indeed can be* (saith S. *Paul*;) but there are also some men that cannot endure any thing that is not good. It is a great pain for a temperate man to suffer the disorders of Drunkenness; and the shames of Lust are intolerable to a chaste and modest person: This also is affirmed by S. *John*, *Whosoever is born of God doth not commit sin, for his seed remaineth in him.* So that you see it is possible for a good man not to commit the sin to which he is tempted; but the Apostle says more, *He doth not commit sin, neither indeed can he, because he is born of God.*

Gal. 5. 16.

Rom. 8. 7.

1 John 3. 9.

And this is agreeable to the words of our Blessed Saviour; *A corrupt tree cannot bring forth good fruit, and a good tree cannot bring forth evil fruit*; that is; As the child of Hell is carried to Sin *pleno impetu*, he does not check at it, he does it and is not troubled; so on the other side, a child of God is as fully convinc'd of righteousness, and that which is unrighteous is as hateful to him as *Colocynths* to the taste, or the sharpest punctures to the pupil of the eye. We may see something of this in common experiences. What man of ordinary prudence and reputation can be tempted to steal? or for what price would he be tempted to murder his friend? If we did hate all sins as we hate these, would it not be as easie to be as innocent in other instances as most men are in these? and we should have as few Drunkards as we have Thieves. In such as these we do not complain in the words of my Text, *What I would not, that I do; and what I would I do not.* Does not every good man overcome all the power of great sins? And can he by the Spirit of God and right Reason, by fear and hope conquer *Goliath*, and beat the Sons of the Giant; and can he not overcome the little children of *Gath*? Or is it harder to overcome a little sin than a great one? Are not the temptations to little sins very little? and yet are they greater and stronger than a mighty Grace? could the poor Demoniack that liv'd in the Graves, by the power of the Devil break his iron chains in pieces? and cannot he who hath the Spirit of God dissolve the chains of sin? *Through Christ that strengthens me, I can do all things*, saith S. *Paul*: *Satis sibi copiarum cum Publio Decio, & nunquam nimium hostium fore*, said one in *Livie*; which is best rendred by S. *Paul*, *If God be with us, who can be against us?* Nay, there is an ὑπερνικῶμεν in S. *Paul*, *We are more than Conquerors*: For even amongst an Army of Conquerors there are degrees of exaltation; some serve God like the Centurion, and some like S. *Peter*; some like *Martha*, and some

Matth. 7. 18.

ſome like *Mary*; μετ' εὐκολίας ἁπάσης, ἄνευ πόνων καὶ ἱδρώτων, all good men conquer their temptation, but ſome with more eaſe, and ſome with a clearer Victory; and more than thus, *Non ſolum viperam terimus, ſed ex ea antidotum conficimus*, We kill the Viper, and make Treacle of him; that is, not only eſcape from, but get advantages by temptations. But we commonly are more afraid than hurt; *Let us therefore lay aſide every weight, and the ſin that doth ſo eaſily beſet us*; ſo we read the words of the Apoſtle: but S. *Chryſoſtom*'s rendition of them is better; for the word εὐπερίστατος is a perfect paſſive, and cannot ſignifie the ſtrength and irreſiſtibility of ſin upon us, but the quite contrary; εὐπερίστατος ἁμαρτία ſignifies the ſin that is ſo eaſily avoided, as they that underſtand that language know very well. And if we were ſo wiſe and valiant as not to affright our ſelves with our own terrors, we ſhould quickly find, that by the help of the Spirit of God we can do more than we thought we could. It was ſaid of *Alexander*, *Bene auſus eſt vana contemnere*, he did no great matter in conquering the *Perſians*, becauſe they were a pitiful and a ſoft people; only he underſtood them to be ſo, and was wiſe and bold enough not to fear ſuch Images and men of clouts. But men, in the matter of great ſins and little, do as the *Magicians* of *Ægypt*; when *Moſes* turned his Rod into a Serpent, it moved them not; but when they ſaw the Lice and the Flies, then they were afraid. Wee ſee that by the Grace of God we can eſcape great ſins; but we ſtart at Flies, and a Bird out of a Buſh diſorders us; the Lion in the way troubles us not, but a Frog and a Worm affrights us. Remember the ſaying of S. *Paul*, *Chriſt came to redeem to himſelf a Church, and to preſent it pure and ſpotleſs before the Throne of Grace*; and if you mean to be of this number, you muſt endeavour to be under this qualification, that is, (as *Paul* laboured to be) *void of offence both towards God and towards Man.* And ſo I have done with the ſecond Propoſition; It is neceſſary that all ſin great and little ſhould be mortified and dead in us, and that we no longer abide in that ſtate of ſlavery as to ſay, *The good that I would, I do not; but the evil that I would not, that I do.*

Heb. 12. 1.

3. In the next place we are to inquire in what degree this is to be effected; for though in negatives properly there are no degrees, yet unleſs there be ſome allays in this Doctrine it will not be ſo well, and it may be your Experiences will for ever confute my Arguments: For, *Who can ſay that he is clean from his ſin?* (ſaid the Wiſe-man:) and as our Bleſſed Saviour ſaid, *He that is innocent among you all, let him throw the firſt ſtone at the ſinner*, and ſpare not.

To this I anſwer in the words of S. *Gregory*; All mans righteouſneſs will be found to be unrighteous, if God ſhould ſeverely enter into judgment; but therefore even after our innocence we muſt pray for pardon, *ut quæ ſuccumbere diſcuſſa poterat, ex judicis pietate convaleſcat*, that our innocence, which in ſtrictneſs of Divine Judgment would be found ſpotted and ſtained, by the mercy of our Saviour may be accepted. S. *Bernard* expreſſes this well; *Noſtra ſiqua eſt humilis juſtitia, recta forſitan ſed non pura*; Our humble righteouſneſs is perhaps right in the eyes of God, but not pure; that is, accepted by his Mercy, but it is ſuch as dares not contend in judgment. For as no man is ſo much a ſinner, but he ſometimes ſpeaks a good word, or does ſome things not ill; and yet that little good interrupts not that ſtate of evil: ſo it is amongſt very good men, from whom ſometimes may paſs ſomething that is not commendable; and yet their heart is ſo habitually right towards God, that they will do nothing but (I do not ſay which God in juſtice cannot, but) which in mercy he will

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will not impute to eternal condemnation. It was the case of *David*; *He was a man after Gods own heart*; nay it is said, *he was blameless save in the matter of* Uriah; and yet we know he numbred the people, and God was angry with him and punished him for it: but because he was a good man and served God heartily, that other fault of his was imputed to him no further: God set a fine upon his head for it, but it was *salvo contenemento*, the main stake was safe.

For concerning good men the question is not, whether or no God could not in the rigour of justice blame their indiscretion, or impute a foolish word, or chide them for a hasty answer, or a careless action, for a less devout prayer, or weak hands, for a fearful heart, or a trembling Faith. These are not the measures by which God judges his Children; *for he knoweth whereof we are made, and he remembers that we are but dust.* But the question is, whether any man that is covetous or proud, false to his trust, or a Drunkard, can at the same time be a child of God? No certainly he cannot. But then we know that God judges us by Jesus Christ, that is, with the allays of mercy, with an eye of pardon, with the sentences of a Father, by the measures of a man, and by analogy to all our unavoidable abatements. God could enter with us into a more severe judgment, but he would not; and no justice tied him from exercising that mercy. But according to the measures of the Gospel, *he will judge every man according to his works.* Now what these measures are is now the question. To which I answer first in general, and then more particularly.

1. In general thus. A Christians innocence is always to be measured by the plain lines and measures of the Commandments; but are not to be taken into account by uncertain and fond opinions, and the scruples of zealous and timerous persons. My meaning is this. Some men tell us that every natural inclination to a forbidden object is a sin; which they that believe, finding them to be natural, do also confess that such sins are unavoidable. But if these natural and first motions be sins, then a man sins whether he resists them, or resists them not, whether he prevails or prevails not; and there is no other difference but this; he that fights not against, but always yields to his desires, sins greatest; and he that never yields but fights always, sins oftenest. But then, by this reckoning it will indeed be impossible to avoid millions of sins; because the very doing of our duty does suppose a sin. If God should impute such first desires to us as sins, we were all very miserable; but if he does not impute them, let us trouble our selves no further about them, but to take care that they never prevail upon us. Thus men are taught that they never say their Prayers but they commit a sin. Indeed that is true but too often; but yet it is possible for us by the Grace of God to please him in saying our Prayers, and to be accepted of him. But indeed if God did proceed against us as we do against one another, no man could abide innocent for so much as one hour. But Gods judgment is otherwise: He enquires if the heart be right, if our labour be true, if we love no sin, if we use prudent and efficacious instruments to mortifie our sin, if we go about our Religion as we go about the biggest concerns of our life; if we be sincere and real in our actions and intentions. For this is the ἀναμαρτησία that God requires of us all; this is that sinless state, in which if God does not find us, we shall never see his glorious face, and if he does find us, we shall certainly be saved by the bloud of Jesus. For in the style of Scripture to be εἰλικρινεις καὶ ἀπρόσκοποι is the same thing; to be sincere, and to be without offence is all one. Thus *David* spake heartily,

tily, *I am utterly purpoſed that my mouth ſhall not offend; and thou ſhalt find no wickedneſs in me.* He that endeavours this, and hopes this, and does actions, and uſes means accordingly, not being deceived by his own falſe heart, nor abuſed by evil propoſitions, this man will ſtand upright in the Congregations of the Juſt; and though he cannot challenge Heaven by merit, yet he ſhall receive it as a gift, by promiſe and by grace, *Lex nos innocentes eſſe jubet, non curioſos*, ſaid *Seneca*. For God takes no judgment of us by any meaſures, but of the Commandment without, and the heart and the conſcience within; but he never intended his Laws to be a ſnare to us, or to entrap us with conſequences and dark interpretations, by large deductions and witty ſimilitudes of faults; but he requires of us a ſincere heart, and a hearty labour in the work of his Commandments: he calls upon us to avoid all that which his Law plainly forbids, and which our Conſciences do condemn. This is the general meaſure. The particulars are briefly theſe.

1. Every Chriſtian is bound to arrive at that ſtate, that he have remaining in him no habit of any ſin whatſoever. Our old man muſt be crucified; the body of ſin muſt be deſtroyed; he muſt no longer ſerve ſin; ſin ſhall not have the dominion over you. All theſe are the Apoſtles words; that is plainly, as I have already declared, you muſt not be at that paſs, that though ye would avoid ſin ye cannot. For he that is ſo is a moſt perfect ſlave, and Chriſts-freed man cannot be ſo. Nay, he that loves ſin, and delights in it, hath no liberty indeed, but he hath more ſhew of it, than he that obeys it againſt his will.

*-------Libertatis ſervaveris umbram,*
*Si quicquid jubeare velis----*

He that loves to be in the place, is a leſs priſoner, than he that is confined againſt his will.

2. He that commits any one ſin by choice and deliberation is an enemy to God, and is under the dominion of the fleſh. In the caſe of deliberate ſins one act does give the denomination; he is an Adulterer that ſo much as once foully breaks the holy Laws of Marriage. *He that offends in one is guilty of all*, ſaith S. *James*. S. *Peters* Denial, and *Davids* Adultery had paſſed on to a fatal iſſue, if the mercy of God and a great repentance had not interceded. But they did ſo no more, and ſo God reſtored them to Grace and Pardon. And in this ſenſe are the words of S. *John*, ὁ ποιῶν τὴν ἁμαρτίαν, *he that does a ſin is of the Devil*, and *he that is born of God* ἁμαρτίαν οὐ ποιεῖ, *he does not commit a ſin*, he chooſes none, he loves none, he endures none, *talia quæ non faciet bonæ fidei & ſpei Chriſtianus*; they do no great ſin, and love no little one. A ſin choſen and deliberately done, is, as *Tertullian's* expreſſion is, *crimen devoratorium ſalutis*; it devours ſalvation. For as there are ſome ſins which can be done but once; as a man can kill his Father but once, or himſelf but once; ſo in thoſe things which can be repeated, a perfect choice is equivalent to a habit, it is the ſame in principle, that a habit is in the product. In ſhort he is not a child of God, that knowingly and deliberately chooſes any thing that God hates. 1 Joh. 3. 8.

3. Every Chriſtian ought to attain to ſuch a ſtate of life, as that he never ſin, not only by a long deliberation, but alſo not by paſſion. I do not ſay that he is not a good Chriſtian, who by paſſion is ſuddenly ſurpriz'd and falls into folly; but this I ſay, that no paſſion ought to make him chooſe a ſin. For let the ſin enter by anger or by deſire, it is all one, if the conſent be gain'd. It is an ill ſign if a man, though on the

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sudden, consents to a base action. Thus far every good man is tied, not only to endeavour, but to prevail against his Sin.

4. There is one step more; which if it be not actually effected, it must at least be greatly endeavoured, and the event be left to God: and that is, that we strive for so great a dominion over our sins and lust, as that we be not surprized on a sudden. This indeed is a work of time, and it is well if it be ever done; but it must alwayes be endeavoured. But in this particular, even good men are sometimes unprosperous. S. *Epiphanius*, and S. *Chrysostom* grew once into choler, and they past too far, and lost more than their argument, they lost their reason, and they lost their patience: and *Epiphanius* wished that S. *Chrysostom* might not die a Bishop; and he in a peevish exchange wished that *Epiphanius* might never return to his Bishoprick; when they had forgotten their foolish anger, God remembred it, and said *Amen* to both their cursed speakings. Nay, there is yet a greater example of humane frailty; St. *Paul* and *Barnabas* were very holy persons, but once in a heat they were both to blame, they were peevish and parted company. This was not very much: but God was so displeased, even for this little Fly in their Box of Oyntment, that their story sayes, they never saw one anothers face again. These earnest emissions and transportations of passion do sometime declare the weakness of good men, but that even here we ought at least to endeavour to be more than Conquerors appears in this, because God allows it not, and by punishing such follies does manifest that he intends that we should get victory over our sudden passions, as well as our natural lusts. And so I have done with the third inquiry, in what degree God expects our innocence; and now I briefly come to the last particular, which will make all the rest practicable; I am now to tell you how all this can be effected, and how we shall get free from the power and dominion of our sins.

6. The first great instrument is Faith. He that hath Faith like a grain of Mustard-seed can remove Mountains; the Mountains of sin shall fall flat at the feet of the Faithful man, and shall be removed into the sea, the sea of Christs blood and penitential waters. *Faith overcometh the World*, saith S. *John*; and *walk in the spirit, and ye shall not fulfil the lusts of the flesh:* there are two of our Enemies gone; the world and the flesh, by Faith and the Spirit, by the Spirit of Faith; and as for the Devil, *put on the shield of Faith*, and *resist the Devil, and he will flee from you*, saith the Apostle; and the powers of sin seem insuperable to none, but to them that have not Faith; we do not believe that God intends we should do what he seems to require of us; or else we think that though Gods grace abounds, yet sin must superabound, expresly against the saying of S. *Paul*; or else we think that the evil spirit is stronger than the good Spirit of God. Hear what St. *John* saith, *My little children, ye are of God, and have overcome the evil one; for the spirit that is in you is greater than that which is in the world.* Believest thou this; If you do, I shall tell you what may be the event of it. When the Father of the boy, possessed with the Devil, told his sad story to Christ, he said; *Master if thou canst do any thing, I pray help me:* Christ answered him, *If thou canst believe, all things are possible to him that believeth.* N. B. And therefore if you do believe this, go to your prayers, and go to your guards, and go to your labour, and try what God will do for you. For whatsoever things ye desire when ye pray, believe that ye shall receive them, and ye shall have them. Now consider; Do not we every day pray in the Divine Hymn called *Te Deum*, *Vouchsafe, O Lord, to keep us this*

1 John 4. 4.

Mark 9. 23.

*this day without ſin?* And in the Collect at morning prayer, [*and grant that this day we fall into no ſin, neither run into any kind of danger, but that all our doing may be ordered by thy governance, to do always that which is righteous in thy ſight?*] Have you any hope, or any faith when you ſay that Prayer? And if you do your duty as you can, do you think the failure will be on Gods part? Fear not that; if you can truſt in God, and do accordingly; *though your ſins were as ſcarlet, yet they ſhall be as white as ſnow*, and pure as the feet of the holy Lamb. Only let us forſake all thoſe weak propoſitions which cut the nerves of Faith, and make it impoſſible for us to actuate all our good deſires, or to come out from the power of ſin.

2. He that would be free from the ſlavery of ſin, and the neceſſity of ſinning muſt always watch. Ay, that's the point; but who can watch always? Why every good man can watch always: and that we may not be deceived in this, let us know, that the running away from a temptation is a part of our watchfulneſs, and every good employment is another great part of it, and a laying in proviſions of Reaſon and Religion before-hand, is yet a third part of this watchfulneſs; and the converſation of a Chriſtian is a perpetual watchfulneſs; not a continual thinking of that one, or thoſe many things which may indanger us; but it is a continual doing ſomething directly or indirectly againſt ſin. He either prays to God for his Spirit, or relies upon the Promiſes, or receives the Sacrament, or goes to his Biſhop for Counſel and a Bleſſing, or to his Prieſt for Religious Offices, or places himſelf at the feet of good Men to hear their wiſe ſayings, or calls for the Churches Prayers, or does the duty of his calling, or actually reſiſts Temptation, or frequently renews his holy Purpoſes, or fortifies himſelf by Vows, or ſearches into his danger by a daily examination; ſo that in the whole he is for ever upon his guards. *This duty and caution of a Chriſtian is like watching leſt a man cut his finger. Wiſe men do not often cut their fingers, and yet every day they uſe a knife; and a mans eye is a tender thing, and every thing can do it wrong, and every thing can put it out; yet becauſe we love our eyes ſo well, in the midſt of ſo many dangers, by Gods providence and a prudent natural care, by winking when any thing comes againſt them, and by turning aſide when a blow is offered, they are preſerved ſo certainly, that not one man in ten thouſand does by a ſtroak loſe one of his eyes in all his life-time. If we would tranſplant our natural care to a ſpiritual caution, we might by Gods grace be kept from loſing our ſouls, as we are from loſing our eyes; and becauſe a perpetual watchfulneſs is our great defence, and the perpetual preſence of Gods grace is our great ſecurity, and that this Grace never leaves us, unleſs we leave it, and the precept of a daily watchfulneſs is a thing not only ſo reaſonable, but ſo many eaſie ways to be performed, we ſee upon what terms we may be quit of our ſins, and more than Conquerors over all the Enemies and Impediments of Salvation.

3. If you would be in the ſtate of the *Liberty of the Sons of God*, that is, that you may not be ſervants of ſin in any inſtance; be ſure in the mortifications of ſin, willingly or careleſly to leave no remains of it, no neſt-egg, no principles of it, no affections to it; if any thing remains, it will prove to us as Manna to the ſons of *Iſrael* on the ſecond day, *it will breed worms and ſtink.* Therefore labour againſt every part of it, reject every propoſition that gives it countenance; pray to God againſt it all; and what then? Why then, *Ask and you ſhall have* (ſaid

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Chriſt.) Nay, ſay ſome, it is true, you ſhall be heard; but in part only; for God will leave ſome remains of ſin within us, leſt we ſhould become proud by being innocent. So vainly do men argue againſt Gods goodneſs and their own bleſſing and Salvation, μετὰ πολλοῦ τέχνης καὶ παρασκευῆς, καὶ πραγματείας ἀπόλλυνται, (as S. *Baſil* ſays) they contrive witty arts to undo themſelves, being intangled in the periods of ignorant diſputations. But as to the thing itſelf, if by the remains of ſin they mean the propenſities and natural inclinations to forbidden objects; there is no queſtion but they will remain in us ſo long as we bear our fleſh about us; and ſurely that is a great argument to make us humble. But theſe are not the ſins which God charges on his people. But if by remains we mean any part of the habit of ſin, any affection, any malice or perverſeneſs of the Will; then it is a contradiction to ſay that God leaves in us ſuch remains of Sin, leſt by innocence we become Proud: for how ſhould Pride ſpring in a mans heart, if there be no remains of Sin left? And is it not the beſt, the ſureſt way to cure the Pride of our hearts, by taking out every root of bitterneſs, even the root of Pride itſelf? Will a Phyſician purpoſely leave the Reliques of a diſeaſe, and pretend he does it to prevent a relapſe? And is it not more likely he will relapſe, if the ſickneſs be not wholly cured? * But beſides this; If God leaves any remains of Sin in us, what remains are they, and of what ſins? Does he leave the remains of Pride? If ſo; that were a ſtrange cure, to leave the remains of Pride in us to keep us from being proud. But if not ſo; but that all the remains of Pride be taken away by the grace of God bleſſing our endeavours; what danger is there of being proud, the remains of which Sin are by the grace of God wholly taken away? But then, if the Pride of the heart be cured, which is the hardeſt to be removed, and commonly is done laſt of all, who can diſtruſt the power of the Spirit of God, or his goodneſs, or his promiſes, and ſay that God does not intend to cleanſe his Sons and Servants from all unrighteouſneſs; and according to S. *Pauls* prayer, *keep their bodies and ſouls, and ſpirits, unblameable to the coming of the Lord Jeſus?* But however, let God leave what remains he pleaſe; all will be well enough on that ſide, but let us be careful, as far as we can, that we leave none; leſt it be ſeverely imputed to us, and the fire break out and conſume us.

4. Let us without any further queſtion, put this argument to a material iſſue; let us do all that we can do towards the deſtruction of the whole body of ſin; but let us never ſay we cannot be quit of our Sin, till we have done all that we can do towards the mortification of it. For till that be done, how can any man tell where the fault lies, or whether it can be done or no? If any man can ſay that he hath done all that he could do, and yet hath failed of his duty; if he can ſay truly, that he hath endured as much as is poſſible to be endured, that he hath watched always, and never nodded, when he could avoid it, that he hath loved as much as he could love, that he hath waited till he can wait no longer; then indeed, if he ſays true, we muſt confeſs that it is not to be underſtood. But is there any man in the World that does all that he can do? If there be, that man is blameleſs; if there be not, then he cannot ſay but it is his own fault that his ſin prevails againſt him. It is true, that no man is free from ſin; but it is as true, that no man does as much as he can againſt it: and therefore no man muſt go about to excuſe himſelf by ſaying, no man is free from his ſin; and therefore no man can be, no not by the powers of grace: for he may as well argue thus; No man does

does do all that he can do againſt it; and therefore it is impoſſible he ſhould do what he can do. The argument is apparently fooliſh, and the excuſe is weak, and the deception viſible, and ſin prevails upon our weak arguings; but the conſequence is plainly this: When any man commits a ſin, he is guilty before God; and he cannot ſay he could not help it, and God is juſt in puniſhing every ſin, and very merciful when he forgives us any: but he that ſays he cannot avoid it, that he cannot overcome his luſt, confeſſes himſelf a ſervant of Sin, and that he is not yet redeemed by the bloud of the Holy Lamb.

5. He that would be advanced beyond the power and neceſſity of ſinning muſt take great caution concerning his thoughts and ſecret deſires: *For luſt when it is conceived bringeth forth ſin*; but if it be ſuppreſſed in the conception, it comes to nothing: but we find it hard to deſtroy the Serpent when the egg is hatched into a Cockatrice. The thought is ἁμάρτυρον ἁμαρτία; no man takes notice of it, but lets it alone till the ſin be too ſtrong, and then we complain we cannot help it. *Nolo ſinas cogitationem creſcere*, ſuffer not your thoughts to grow up: for they uſually come ἀχεὶν, ὠσακόπως, ἀπεραγματεύτως, (as S. *Baſil* ſays) ſuddenly, and eaſily, and without buſineſs; but take heed that you nurſe them not; but if you chance to ſtumble, mend your pace; and if you nod, let it awaken you; for he only can be a good man, that raiſes himſelf up at the firſt trip, that ſtrangles his ſin in the birth: τοιαῦται τῶν ἁγίων ψυχαὶ, πρὶν πεσεῖν ἀνίστανται, good men riſe up again even before they fall, ſaith S. *Chryſoſtom*. Now I pray conſider, that when ſin is but in the thought it is eaſily ſuppreſſed; and if it be ſtopt there, it can go no further; and what great mountain of labour is it then to abſtain from our ſin? Is not the Adultery of the eye eaſily cured by ſhutting the eye-lid? and cannot the thoughts of the heart be turned aſide by doing buſineſs, by going into company, by reading or by ſleeping? A man may divert his thoughts by ſhaking of his head, by thinking any elſe, by thinking nothing. *Da mihi Chriſtianum* (ſaith S. *Auſtin*) *& intelligit quod dico.* Every man that loves God underſtands this, and more than this to be true. Now if things be thus, and that we may be ſafe in that which is ſuppoſed to be the hardeſt of all, we muſt needs condemn our ſelves, and lay our faces in the duſt when we give up our ſelves to any ſin; we cannot be juſtified by ſaying we could not help it. For, as it was decreed by the Fathers of the *Auraſican* Council 2d. *Hoc etiam ſecundum fidem Catholicam credimus, &c.* This we believe according to the Catholick Faith, that have received Baptiſmal Grace; all that are baptized by the aid and cooperation of Chriſt, muſt and can (if they will labour faithfully) perform and fulfil thoſe things which belong unto ſalvation.

*Ille laudatur, qui ut cœperint ſtatim interficit cogitata, & allidit ad petram.*

6. And laſtly, If ſin hath gotten the power of any one of us, conſider in what degree the ſin hath prevailed: If but a little, the battel will be more eaſie, and the victory more certain; but then be ſure to do it throughly, becauſe there is not much to be done: But if ſin hath prevailed greatly, then indeed you have very much to do, therefore begin betimes, and defer not this work till old age ſhall make it extremely difficult, or death ſhall make it impoſſible.

*Nam quamvis prope te, quamvis temone ſub uno*
*Vertentem ſeſe fruſtra ſectabere canthum,*
*Cum rota poſterior curras, & in axe ſecundo.*

If thou beeſt caſt behind; if thou haſt neglected the duties of thy vi-

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gorous age, thou ſhalt never overtake that ſtrength, the hinder wheel, though bigger than the former, and meaſures more ground at every revolution, yet ſhall never overtake it; and all the ſecond counſels of thy old age, though undertaken with greater reſolution, and acted with the ſtrengths of fear and need, and purſued with more pertinacious purpoſes than the early repentances of young men, yet ſhall never overtake thoſe advantages which you loſt when you gave your youth to folly, and the cauſes of a ſad repentance.

However if you find it ſo hard a thing to get from the power of one maſter-ſin; if an old Adulterer does dote, if an old Drunkard be further from remedy than a young ſinner, if Covetouſneſs grows with old age, if ambition be ſtill more Hydropick and grows more thirſty for every draught of Honour, you may eaſily reſolve that old age, or your laſt ſickneſs is not ſo likely to be proſperous in the mortification of your long prevailing ſins. Do not all men deſire to end their days in Religion, to dye in the arms of the Church, to expire under the conduct of a religious man? when ye are ſick or dying, then nothing but prayers and ſad complaints, and the groans of a tremulous repentance, and the faint labours of an almoſt impoſſible mortification: then the deſpiſed Prieſt is ſent for: then he is a good man, and his words are Oracles, and Religion is truth, and ſin is a load, and the ſinner is a fool: then we watch for a word of comfort from his mouth, as the fearful Priſoner for his fate upon the Judges anſwer. That which is true then, is true now; and therefore to prevent ſo intollerable a danger, mortifie your ſin betime, for elſe you will hardly mortifie it at all. Remember that the Snail out-went the Eagle and won the goal, becauſe ſhe ſet out betimes.

To ſumm up all, every good man is a new Creature, and Chriſtianity is not ſo much a Divine inſtitution, as a Divine frame and temper of Spirit, which if we heartily pray for, and endeavour to obtain, we ſhall find it as hard and as uneaſie to ſin againſt God, as now we think it impoſſible to abſtain from our moſt pleaſing ſins. For as it is in the Spermatick vertue of the Heavens, which diffuſes itſelf Univerſally upon all ſublunary bodies, and ſubtilly inſinuating itſelf into the moſt dull and unactive Element, produces Gold and Pearls, Life and motion, and briſk activities in all things that can receive the influence and heavenly bleſſing; ſo it is in the Holy Spirit of God, and the word of God, and the grace of God, which S. *John* calls the ſeed of God, it is a Law of Righteouſneſs, and it is a Law of the Spirit of Life, and changes Nature into Grace, and dulneſs into zeal, and fear into love, and ſinful habits into innocence, and paſſes on from grace to grace, till we arrive at the full meaſures of the ſtature of Chriſt, and into the perfect liberty of the ſons of God; ſo that we ſhall no more ſay, The evil that I would not that I do; but we ſhall hate what God hates, and the evil that is forbidden we ſhall not do, not becauſe we are ſtrong of our ſelves, but becauſe Chriſt is our ſtrength, and he is in us, and Chriſts ſtrength ſhall be perfected in our weakneſs, and his grace will be ſufficient for us: and he will of his own good pleaſure work in us, not only to will but alſo to do, *velle & perficere*, ſaith the Apoſtle, to will and to do it throughly, and fully, being ſanctified throughout, to the glory of his Holy name, and the eternal ſalvation of our ſouls, through Jeſus Chriſt our Lord, To whom with the Father, &c.

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# *FIDES FORMATA*;

OR,

# FAITH working by LOVE.

## SERMON III.

### JAMES 2. 24.

*You ſee then, how that by Works a Man is juſtified, and not by Faith only.*

THat we are *juſtified by Faith*, S. *Paul* * tells us; That we are alſo *juſtified by Works*, we are told in my Text; and both may be true. But that this Juſtification is wrought by Faith without Works, *to him that worketh not, but believeth* (ſaith S. *Paul*:) That this is not wrought without Works, S. *James* is as expreſs for his Negative as S. *Paul* was for his Affirmative; and how both theſe ſhould be true, is ſomething harder to unriddle. But, *affirmanti incumbit probatio*, he that affirms muſt prove; and therefore S. *Paul* proves his Doctrine by the example of *Abraham*, to whom Faith was imputed for Righteouſneſs; and therefore not by Works. And what can be anſwered to this? Nothing but this, That S. *James* uſes the very ſame Argument to prove that our Juſtification is by Works alſo; [ *For our Father* Abraham *was juſtified by works, when he offered up his Son* Iſaac. ] Now which of theſe ſays true? Certainly both of them; but neither of them have been well underſtood; inſomuch that they have not only made diviſions of heart among the faithful, but one party relies on Faith to the diſparagement of Good Life, and the other makes Works to be the main ground of our hope and confidence, and conſequently to exclude the efficacy of Faith: The one makes Chriſtian Religion a lazy and unactive Inſtitution; and the other, a bold preſumption on our ſelves; while the firſt tempts us to live like Heathens, and the other recalls us to live the life of Jews; while one ſays, *I am of Paul*, and another *I am of S. James*, and both of them put it in danger of evacuating the inſtitution and the death of Chriſt; one looking on Chriſt only as a Law-giver, and the other only as a Saviour. The effects of theſe are very ſad, and by all means to be diverted by all the wiſe conſiderations of the Spirit.

* Rom. 3. 28. 4. 5. 5. 1. 10. 10. Gal. 2. 16.

James 2. 9.

My purpoſe is not with ſubtle Arts to reconcile them that never diſagreed; the two Apoſtles ſpake by the ſame Spirit, and to the ſame laſt deſign, though to differing intermedial purpoſes: But becauſe the great end of Faith, the deſign, the definition, the ſtate, the oeconomy of it, is that all

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all Believers ſhould not live according to the fleſh, but according to the Spirit. Before I fall to the cloſe handling of the Text, I ſhall premiſe ſome preliminary Conſiderations to prepare the way of holineſs, to explicate the differing ſenſes of the Apoſtles, to underſtand the Queſtion and the Duty, by removing the cauſes of the vulgar miſtakes of moſt men in this Article, and then proceed to the main Inquiry.

1. That no man may abuſe himſelf or others by miſtaking of hard words, ſpoken in myſtery, with allegorical expreſſions to ſecret ſenſes, wrapt up in a cloud; ſuch as are [ *Faith*, and *Juſtification*, and *Imputation*, and *Righteouſneſs*, and *Works* ] be pleaſed to conſider, That the very word *Faith* is in Scripture infinitely ambiguous, inſomuch that in the Latine Concordances of S. *Hierom*'s Bible, publiſhed by *Robert Stephens*, you may ſee no leſs than twenty two ſeveral ſenſes and acceptations of the word *Faith*, ſet down with the ſeveral places of Scripture referring to them; to which if out of my own obſervation I could add no more, yet theſe are an abundant demonſtration, That whatſoever is ſaid of the efficacy of Faith for Juſtification, is not to be taken in ſuch a ſenſe as will weaken the neceſſity, and our carefulneſs of good life, when the word may in ſo many other ſenſes be taken to verifie the affirmation of S. *Paul*, of Juſtification by Faith, ſo as to reconcile it to the neceſſity of Obedience.

2. As it is in the word *Faith*, ſo it is in *Works*; for by *Works* is meant ſometimes the thing done, ſometimes the labour of doing, ſometimes the good will; it is ſometimes taken for a ſtate of good life, ſometimes for the Covenant of Works; it ſometimes means the Works of the Law, ſometimes the Works of the Goſpel; ſometimes it is taken for a perfect, actual, unſinning Obedience, ſometimes for a ſincere endeavour to pleaſe God; ſometimes they are meant to be ſuch which can challenge the Reward as of Debt; ſometimes they mean only a diſpoſition of the perſon to receive the favour and the grace of God. Now ſince our good Works can be but of one kind (for ours cannot be meritorious, ours cannot be without ſin all our life, they cannot be ſuch as need no repentance,) it is no wonder if we muſt be juſtified without Works in this ſenſe; for by ſuch Works no man living can be juſtified: And theſe S. *Paul* calls the Works of the Law, and ſometimes he calls them our righteouſneſs; and theſe are the Covenant of Works. But becauſe we came into the World to ſerve God, and God will be obeyed, and Jeſus Chriſt came into the World to ſave us from ſin, and *to redeem to himſelf a people zealous of good works*, and hath to this purpoſe reveal'd to us all his Fathers Will, and deſtroyed the works of the Devil, and gives us his holy Spirit, and by him we ſhall be juſtified in this Obedience; therefore when Works ſignifie a ſincere, hearty endeavour to keep all Gods Commands, out of a belief in Chriſt, that if we endeavour to do ſo we ſhall be helped by his grace, and if we really do ſo we ſhall be pardoned for what is paſt, and if we continue to do ſo we ſhall receive a Crown of Glory; therefore it is no wonder that it is ſaid we are to be juſtified by Works; always meaning, not the Works of the Law, that is, Works that are meritorious, works that can challenge the reward, works that need no mercy, no repentance, no humiliation, and no appeal to grace and favour; but always meaning, works that are an obedience to God by the meaſures of good will, and a ſincere endeavour, and the Faith of the Lord Jeſus.

3. But thus alſo it is in the word *Juſtification*: For God is juſtified, and Wiſdom is juſtified, and Man is juſtified, and a ſinner is not juſtified, as long as he continues in ſin; and a ſinner is juſtified when he repents, and

and when he is pardoned; and an innocent perſon is juſtified when he is declared to be no criminal; and a righteous man is juſtified when he is ſaved; and a weak Chriſtian is juſtified when his imperfect Services are accepted for the preſent, and himſelf thruſt forward to more grace; and he that is juſtified may be juſtified more; and every man that is juſtified to one purpoſe, is not ſo to all; and Faith in divers ſenſes, gives Juſtification in as many; and therefore though to every ſenſe of Faith there is not always a degree of Juſtification in any, yet when the Faith is ſuch that Juſtification is the product and correſpondent, as that Faith may be imperfect, ſo the Juſtification is but begun, and either muſt proceed further, or elſe as the Faith will dye, ſo the Juſtification will come to nothing. The like obſervation might be made concerning Imputation, and all the words uſed in this Queſtion; but theſe may ſuffice till I paſs to other particulars.

4. Not only the word *Faith*, but alſo *Charity*, and *Godlineſs*, and *Religion*, ſignifie ſometimes particular Graces, and ſometimes they ſuppoſe Univerſally, and mean Conjugations and Unions of Graces, as is evident to them that read the Scriptures with obſervation. Now when Juſtification is attributed to Faith, or Salvation to Godlineſs, they are to be underſtood in the aggregate ſenſe: for, that I may give but one inſtance of this, when S. *Paul* ſpeaks of Faith as it is a particular Grace, and ſeparate from the reſt, he alſo does ſeparate it from all poſſibility of bringing us to Heaven; *Though I have all Faith, ſo that I could remove Mountains, and have no Charity, I am nothing:* When Faith includes Charity, it will bring us to Heaven; when it is alone, when it is without Charity, it will do nothing at all. 1 *Cor.* 13. 2.

5. Neither can this φαινόμενον be ſalved by ſaying, That though Faith alone does juſtifie, yet when ſhe does juſtifie, ſhe is not alone, but Good Works muſt follow; for this is ſaid to no purpoſe;

1. Becauſe if we be juſtified by Faith alone, the work is done whether Charity does follow or no; and therefore that want of Charity cannot hurt us.

2. There can be no imaginable cauſe why Charity and Obedience ſhould be at all neceſſary, if the whole work can be done without it.

3. If Obedience and Charity be not a condition of our Salvation, then it is not neceſſary to follow Faith; but if it be, it does as much as Faith, for that is but a part of the condition.

4. If we can be ſaved without Charity and keeping the Commandments, what need we trouble our ſelves for them? if we cannot be ſaved without them, then either Faith without them does not juſtifie, or if it does we are never the better, for we may be damned for all that Juſtification.

The Conſequent of theſe Obſervations is briefly this.

1. That no man ſhould fool himſelf by diſputing about the Philoſophy of Juſtification, and what cauſality Faith hath in it, and whether it be the act of Faith that juſtifies, or the habit? Whether Faith as a Good Work, or Faith as an Inſtrument? Whether Faith as it is Obedience, or Faith as it is an Acceſs to Chriſt? Whether as a Hand, or as a Heart? Whether by its own innate Vertue, or by the efficacy of the Object? Whether as a ſign, or as a thing ſignified? Whether by introduction, or by perfection? Whether in the firſt beginnings, or in its laſt and beſt productions? Whether by inherent worthineſs, or adventitious imputation? *Uberiùs iſta quæſo, &c.* (that I may uſe the words of *Cicero*) *hæc enim ſpinoſiora priùs, ut confiteor, me cogunt quam ut aſſentiar*; Theſe things are knotty and too intricate to do any good; they may amuſe us, but never inſtruct us; and they have already made men careleſs and confident, *Tuſcul.* 1.

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confident, disputative and troublesome, proud and uncharitable, but neither wiser nor better. Let us therefore leave these weak ways of troubling our selves or others, and directly look to the Theology of it, the direct duty, the end of Faith, and the work of Faith, the conditions and the instruments of our Salvation, the just foundation of our hopes, how our faith can destroy our sin, and how it can unite us unto God; how by it we can be made Partakers of Christs death, and Imitators of his life. For since it is evident by the premises, that this article is not to be determined or relyed upon by arguing from words of many significations, we must walk by a clearer light, by such plain sayings and Dogmatical Propositions of Scripture which evidently teach us our duty, and place our hopes upon that which cannot deceive us, that is, which require Obedience, which call upon us to glorifie God, and to do good to men, and to keep all Gods Commandments with diligence and sincerity.

For since the end of our faith is that we may be Disciples and Servants of the Lord Jesus, advancing his Kingdom here, and partaking of it hereafter; since we are commanded to believe what Christ taught, that it may appear as reasonable as it is necessary to do what he hath commanded; since Faith and works are in order one to the other, it is impossible that Evangelical Faith and Evangelical works should be opposed one to the other in the effecting of our Salvation. So that as it is to no purpose for Christians to dispute whether we are justified by Faith or the works of the Law, that is the Covenant of works without the help of Faith and the auxiliaries and allowances of mercy on Gods part, and repentance on ours; because no Christian can pretend to this: so it is perfectly foolish to dispute whether Christians are to be justified by Faith, or the works of the Gospel; for I shall make it appear that they are both the same thing. No man disparages Faith but he that says, Faith does not work righteousness; for he that says so, says indeed it cannot justifie; for he says that Faith is alone: It is Faith only, and the words of my Text are plain; *You see* (saith S. *James*) that is, it is evident to your sense, it is as clear as an ocular demonstration, *that a man is justified by works and not by Faith only.*

My Text hath in it these two Propositions; a negative and an affirmative. The negative is this, 1. By Faith only a man is not justified. The affirmative, 2. By works also a man is justified.

When I have briefly discoursed of these, I shall only add such practical considerations as shall make the Doctrines useful, and tangible, and material.

1. By Faith only a man is not justified. By Faith only, here is meant, Faith without Obedience. For what do we think of those that detain the Faith in Unrighteousness? they have Faith, they could not else keep it in so ill a Cabinet: but yet the Apostle reckons them amongst the Reprobates; for the *abominable, the Reprobates and the disobedient* are all one; and therefore such persons for all their Faith shall have no part with faithful *Abraham*: for none are his Children but they that *do the works of* Abraham. Abraham's *faith without works is nothing*: for of him *that hath faith, and hath not works*, S. *James* asks, *Can Faith save him?* Meaning that it is impossible. For what think we of those that did miracles in Christs name, and in his name cast out Devils? Have not they Faith? Yes, *omnem fidem*, all faith, that is alone, for they could remove Mountains: but yet to many of them Christ will say, *Depart from me ye workers of iniquity, I know you not.*

James 2.14.

Nay

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Nay at laſt, what think we of the Devils themſelves? have not they faith? yes, and this faith is not *fides miraculorum* neither, but it is an Operative faith, it works a little; for it makes them tremble; and it may be that is more than thy faith does to thee: and yet doſt thou hope to be ſaved by a faith that does leſs to thee than the Devils faith does to him? That's impoſſible. For *Faith without works is dead*, ſaith S. *James*. It is *manus arida* ſaith S. *Auſtin*, it is a withered hand; and that which is dead cannot work the life of grace in us, much leſs obtain eternal life for us. In ſhort, a man may have faith, and yet do the works of unrighteouſneſs; he may have faith and be a Devil, and then what can ſuch a faith do to him or for him? It can do him no good in the preſent conſtitution of affairs. S. *Paul*, from whoſe miſtaken words much noiſe hath been made in this queſtion, is clear in this particular. *Nothing in Chriſt Jeſus can avail, but Faith working by Charity*; that is, as he expounds himſelf once and again; *nothing but a new creature, nothing but keeping the Commandments of God.* If faith be defin'd to be any thing that does not change our natures, and make us to be a new Creation unto God; if keeping the Commandments be not in the definition of faith, it avails nothing at all. Therefore deceive not your ſelves; they are the words of our Bleſſed Lord himſelf; *Not every one that ſaith unto me Lord, Lord*, that is, not every one that confeſſes Chriſt, and believes in him, calling Chriſt Maſter and Lord ſhall be ſav'd, *but he that doth the will of my Father which is in Heaven.* Theſe things are ſo plain, that they need no Commentary; ſo evident, that they cannot be denyed: and to theſe I add but this one truth; that faith alone without a good life is ſo far from juſtifying a ſinner, that it is one of the greateſt aggravations of his condemnation in the whole World. For no man can be ſo greatly damned as he that hath faith; for unleſs he knows his Maſters will, that is, by faith be convinced, and aſſents to the revelations of the will of God, *he can be beaten but with few ſtripes:* but he that believes hath no excuſe, he is αὐτοκατάκριτος, condemn'd by the ſentence of his own heart, and therefore πολλαὶ πληγαὶ, many ſtripes, the greater condemnation ſhall be his portion. Natural reaſon is a light to the Conſcience, but faith is a greater, and therefore if it be not followed, it damns deeper than the Hell of the Infidels and uninſtructed. And ſo I have done with the Negative Propoſition of my Text; a man is not juſtified by faith alone, that is, by faith which hath not in it Charity and obedience.

Gal. 5. 6.

Gal. 6. 15. 1 Cor. 7. 19.

2. If faith alone will not do it, what will? The affirmative part of the Text anſwers; not faith alone; but works muſt be an ingredient: a man is juſtified by works; and that is now to be explicated and prov'd. It will be abſolutely to no purpoſe to ſay that faith alone does juſtifie, if when a man is juſtified, he is never the nearer to be ſaved. Now that without Obedience no man can go to Heaven, is ſo evident in holy Scripture, that he that denyes it, hath no faith. *There is no peace ſaith my God unto the wicked*; and *I will not juſtifie a ſinner*, ſaith God; unleſs faith purges away our ſins it can never juſtifie. Let a man believe all the revelations of God, if that belief ends in its ſelf and goes no further, it is like phyſick taken to purge the ſtomach; if it do not work, it is ſo far from bringing health, that it ſelf is a new ſickneſs. Faith is a great purger and purifier of the ſoul, *purifying your hearts by Faith*, ſaith the Apoſtle. It is the beſt phyſick in the World for a ſinful ſoul, but if it does not work, it corrupts in the ſtomack, it makes us to rely upon weak Propoſitions and trifling confidences, it is but a dream-

Iſai. 57. 21. Exod. 25. 7.

ing

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ing μετὰ πολλῆς φαντασίας, a Phantaſtick dream, and introduces Pride or ſuperſtition, ſwelling thoughts and preſumptions of the Divine favour: But what ſaith the Apoſtle? *Follow Peace with all men, and Holineſs, without which no man can ſee God:* Mark that. If Faith does not make you charitable and holy, talk no more of juſtification by it, for you ſhall never ſee the glorious face of God. Faith indeed is a title and relation to Chriſt; it is a naming of his names, but what then? Why then ſaith the Apoſtle, *Let every one that nameth the name of Chriſt depart from iniquity.*

Heb. 12. 14.

For let any man conſider, can the Faith of Chriſt, and the hatred of God ſtand together? Can any man be juſtified that does not love God? Or can any man love God and ſin at the ſame time? And does not he love ſin that falls under its temptation, and obeys it in the luſts thereof, and delights in the vanity, and makes excuſes for it, and returns to it with paſſion, and abides with pleaſure? This will not do it; ſuch a man cannot be juſtified for all his believing. But therefore the Apoſtle ſhews us a more excellent way: *This is a true ſaying, and I will that thou affirm conſtantly, that they who have believed in God, be careful to maintain good works.* The Apoſtle puts great force on this Doctrine, he arms it with a double Preface; the ſaying is true, and it is to be conſtantly affirmed; that is, it is not only true, but neceſſary; it is like *Pharaoh*'s dream doubled, becauſe it is bound upon us by the decree of God, and it is unalterably certain, that every Believer muſt do good works, or his believing will ſignifie little; nay more than ſo, every man muſt be careful to do good works; and more yet, he muſt carefully maintain them, that is, not do them by fits and interrupted returns, but προϊστασθαι to be incumbent upon them, to dwell upon them, to maintain good works, that is, to perſevere in them. But I am yet but in the general; be pleaſed to go along with me in theſe particular conſiderations.

Titus 3. 8.

1. No mans ſins are pardoned, but in the ſame meaſure in which they are mortified, deſtroyed and taken away; ſo that if Faith does not cure our ſinful Natures it never can juſtifie, it never can procure our pardon. And therefore it is, that as ſoon as ever Faith in the Lord Jeſus was Preached, at the ſame time alſo they preached Repentance from dead works: in ſo much that S. *Paul* reckons it among the fundamentals and firſt principles of Chriſtianity; nay, the Baptiſt preached repentance and amendment of life as a preparation to the Faith of Chriſt. And I pray conſider; can there be any forgiveneſs of ſins without repentance? But if an Apoſtle ſhould preach forgiveneſs to all that believe, and this belief did not alſo mean that they ſhould repent and forſake their ſin, the Sermons of the Apoſtle would make Chriſtianity nothing elſe but the Sanctuary of *Romulus*, a device to get together all the wicked people of the world, and to make them happy without any change of manners. Chriſt came to other purpoſes; he came to *ſanctifie us and to cleanſe us by his Word*; the word of Faith was not for it ſelf, but was a deſign of holineſs, and the very *grace of God did appear*, for this end; that *teaching us to deny all ungodlineſs and worldly luſts, we ſhould live holily, juſtly, and ſoberly in this preſent world:* he came to gather a People together; not like *Davids* Army, when *Saul* purſued him, but the Armies of the Lord, *a faithful people, a choſen generation*; and what is that; The Spirit of God adds, *a People zealous of good works.* Now as Chriſt proved his power to forgive ſins by curing the poor mans Palſie, becauſe a man is never pardoned but when the puniſhment is removed; ſo the great act of juſtification of a ſinner, the pardoning

Hebr. 6. 1.

1 John 3. 8.

Eph. 5. 25. Tit. 2. 11.

doning of his ſins is then only effected, when the ſpiritual evil is taken away: that's the beſt indication of a real and an eternal pardon, when God takes away the hardneſs of the heart, the love of ſin, the accurſed habit, the evil inclination, the ſin that doth ſo eaſily beſet us: and when that is gone, what remains within us that God can hate? Nothing ſtays behind, but Gods creation, the work of his own hands, the iſſues of his holy Spirit. The Faith of a Chriſtian is πάσης ἁμαρτάδος ἀναιρετική, it deſtroys the whole body of ſin; and to ſuppoſe that Chriſt pardons a ſinner, whom he doth not alſo purge and reſcue from the dominion of ſin, is to affirm that he juſtifies the wicked, that he calls good evil, and evil good, that he delights in a wicked perſon, that he makes a wicked man all one with himſelf; that he makes the members of an harlot at the ſame time alſo the members of Chriſt: but all this is impoſſible, and therefore ought not to be pretended to by any Chriſtian. Severe are thoſe words of our Bleſſed Saviour, *Every plant in me that beareth not fruit he taketh away:* Faith ingrafts us into Chriſt; by Faith we are inſerted into the vine; but the plant that is ingrafted, muſt alſo be parturient and fruitful, or elſe it ſhall be quite cut off from the root, and thrown into the everlaſting burning: And this is the full and plain meaning of thoſe words ſo often uſed in Scripture for the magnification of Faith, *The juſt ſhall live by Faith:* No man ſhall live by Faith but the juſt man; he indeed is juſtified by Faith, but no man elſe; the unjuſt and the unrighteous man hath no portion in this matter. That's the firſt great conſideration in this affair; no man is juſtified in the leaſt ſenſe of juſtification, that is, when it means nothing but the pardon of ſins, but when his ſin is mortified and deſtroyed. John 15.2.

2. No man is actually juſtified, but he that is in ſome meaſure ſanctified. For the underſtanding and clearing of which Propoſition we muſt know, that juſtification when it is attributed to any cauſe, does not always ſignifie juſtification actual. Thus when it is ſaid in Scripture, *We are juſtified by the death of Chriſt*, it is but the ſame thing as to ſay, *Chriſt died for us*; and he roſe again for us too, that we might indeed be juſtified in due time, and by juſt meaſures and diſpoſitions; *he died for our ſins, and roſe again for our juſtification*; that is, by his Death and Reſurrection he hath obtained this power, and effected this mercy, that if we believe him and obey, we ſhall be juſtified and made capable of all the bleſſings of the Kingdom. But that this is no more but a capacity of pardon, of grace and of ſalvation, appears not only by Gods requiring Obedience as a condition on our parts; but by his expreſly attributing this mercy to us at ſuch times and in ſuch circumſtances, in which it is certain and evident that we could not actually be juſtified; for ſo ſaith the Scripture, *We when we were enemies, were reconciled to God by the death of his Son; and while we were yet ſinners, Chriſt died for us*; that is, then was our Juſtification wrought on Gods part, that is, then he intended this mercy to us, then he reſolved to ſhew us favour, to give us Promiſes, and Laws, and Conditions, and Hopes, and an infallible Oeconomy of Salvation; and when Faith lays hold on this Grace, and this Juſtification, then we are to do the other part of it; that is, as God made it potential by the Death and Reſurrection of Chriſt, ſo we laying hold on theſe things by Faith, and working the Righteouſneſs of Faith, that is, performing what is required on our parts, we, I ſay, make it actual; and for this very reaſon it is that the Apoſtle puts more *Emphaſis* upon the Reſurrection of Chriſt than upon his Death. *Who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again.* Rom. 5. 8, 10. Rom. 8. 28.

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And *Chriſt was both delivered for our ſins, and is riſen again for our juſtification*; implying to us, that as it is in the principal, ſo it is in the correſpondent; our ſins indeed are potentially pardoned, when they are marked out for death and crucifixion; when by reſolving and fighting againſt ſin we dye to ſin daily, and are ſo made conformable to his Death; but we muſt partake of Chriſts Reſurrection before this Juſtification can be actual; when we are *dead to ſin, and are riſen again unto righteouſneſs*, then as we are *partakers of his Death*, ſo we ſhall *be partakers of his Reſurrection* (ſaith S. *Paul*) that is, then we are truly, effectually, and indeed juſtified, till then we are not.

Rom.4.25.

Eccluſ.31. *He that loveth Gold ſhall not be juſtified*, ſaith the wiſe *Benſirach*; he that is covetous, let his Faith be what it will, ſhall not be accounted righteous before God, becauſe he is not ſo in himſelf, and he is not ſo in Chriſt, for he is not in Chriſt at all; he hath no righteouſneſs in himſelf, and he hath none in Chriſt; for if we be in Chriſt, or *if Chriſt be in us, the Body is dead by reaſon of ſin, and the Spirit is life becauſe of righteouſneſs*: For this the τὸ πιστὸν, that faithful thing, that is, the faithfulneſs is manifeſted; the *Emun*, from whence comes *Emunah*, which is the Hebrew word for Faith, from whence *Amen* is derived. *Fiat quod dictum eſt hinc inde; hoc fidum eſt*, when God and we both ſay *Amen* to our promiſes and undertakings. *Fac fidelis ſis fideli, cave fidem fluxam geras*, ſaid he in the Comedy, God is faithful, be thou ſo too, for if thou faileſt him, thy faith hath failed thee. *Fides ſumitur pro eo quod eſt inter utrumque placitum*, ſays one; and then it is true which the Prophet and the Apoſtle ſaid, *the Juſt ſhall live by Faith*, in both ſenſes: *ex fide mea vivet, ex fide ſua*; we live by Gods Faith, and by our own; by his Fidelity, and by ours. When the righteouſneſs of God becomes *your righteouſneſs, and exceeds the righteouſneſs of the Scribes and Phariſees*; when the righteouſneſs of the Law is fulfilled in us, *by walking not after the fleſh, but after the Spirit*; then we are juſtified by Gods truth and by ours, by his Grace, and our Obedience. So that now we ſee that Juſtification and Sanctification cannot be diſtinguiſhed, but as words of Art ſignifying the various ſteps of progreſſion in the ſame courſe, they may be diſtinguiſhed in notion and ſpeculation, but never when they are to paſs on to material events; for no man is juſtified but he that is alſo ſanctified. They are the expreſs words of S. *Paul*, *Whom he did foreknow, them he did predeſtinate to be confirmed to the image of his Son*, to be like to Chriſt; and then it follows, *Whom he hath predeſtinated*, ſo predeſtinated, *them he hath alſo called, and whom he hath called, them he hath alſo juſtified*; and then it follows, *Whom he hath juſtified, them he hath alſo glorified*. So that no man is juſtified, that is, ſo as to ſignifie Salvation, but Sanctification muſt be precedent to it; and that was my ſecond conſideration ὅπερ ἔδει δεῖξαι, that which I was to prove.

Plaut. Captiv.

Rom 8.29.

3. I pray conſider, that he that does not believe the promiſes of the Goſpel, cannot pretend to Faith in Chriſt; but the promiſes are all made to us upon the conditions of Obedience, and he that does not believe them as Chriſt made them, believes them not at all. *In well doing commit your ſelves to God as unto a faithful Creator*; there is no committing our ſelves to God without well doing, *For God will render to every man according to his deeds; to them that obey unrighteouſneſs, indignation and wrath; but to them who by patient continuance in well-doing ſeek for glory, and honour, and immortality, to them eternal life*. So that if Faith apprehends any other promiſes, it is illuſion, and not Faith; God gave us none ſuch, Chriſt purchaſed none ſuch for us; ſearch the Bible over and

Rom.2.6, 7,8.

and you ſhall find none ſuch. But if Faith lays hold on theſe promiſes that are, and as they are, then it becomes an Article of our Faith, that without obedience and a ſincere endeavour to keep Gods Commandments, no man living can be juſtified: And therefore let us take heed when we magnifie the free Grace of God, we do not exclude the conditions which this free Grace hath ſet upon us. Chriſt freely died for us, God pardons us freely in our firſt acceſs to him; we could never deſerve pardon, becauſe when we need pardon we are enemies, and have no good thing in us; and he freely gives us of his Spirit, and freely he enables us to obey him, and for our little imperfect ſervices he freely and bountifully will give us eternal life; here is free Grace all the way, and he overvalues his pitiful ſervices, who thinks that he deſerves Heaven by them; and that if he does his duty tolerably, eternal life is not a free gift to him, but a deſerved reward. SERM. III.

*Conſcius eſt animus meus, experientia teſtis,*
*Myſtica quæ retuli dogmata vera ſcio.*
*Non tamen idcirco ſcio me fore glorificandum,*
*Spes mea crux Chriſti, gratia, non opera.*

It was the meditation of the wiſe Chancellor of *Paris*: I know that without a good life, and the fruits of repentance, a ſinner cannot be juſtified, and therefore I muſt live well, or I muſt dye for ever: But if I do live holily, I do not think that I deſerve Heaven, it is the Croſs of Chriſt that procures me grace; it is the Spirit of Chriſt that gives me grace; it is the mercy and the free gift of Chriſt that brings me unto glory. But yet he that ſhall exclude the works of Faith from the Juſtification of a ſinner by the bloud of Chriſt, may as well exclude Faith itſelf; for Faith itſelf is one of the works of God: it is a good work, ſo ſaid Chriſt to them that asked him. [*What ſhall we do to work the works of God? Jeſus ſaid, This is the work of God, that ye believe on him whom he hath ſent.*] Joh. 6.28,29. Faith is not only the foundation of good works, but itſelf is a good work, it is not only the cauſe of obedience, but a part of it; it is not only as the Son of *Sirach* calls it, *initium adhærendi, Deo*, a beginning of cleaving unto God, but it carries us on to the perfection of it. Chriſt is the Author and finiſher of our Faith, and when Faith is finiſhed, a good life is made perfect in our kind: Let no man therefore expect events for which he hath no promiſe, nor call for Gods fidelity without his own faithfulneſs, nor ſnatch at a promiſe without performing the condition; nor think faith to be a hand to apprehend Chriſt, and to do nothing elſe; for that will but deceive us, and turn Religion into words, and Holineſs into hypocriſie, and the Promiſes of God into a ſnare, and the Truth of God into a lye. For when God made a Covenant of Faith, he made alſo the νόμον πίστεως, the Law of Faith; and when he admitted us to a Covenant of more mercy than was in the Covenant of works, or of the Law, he did not admit us to a Covenant of idleneſs, and an incurious walking in a ſtate of diſobedience, but the mercy of God leadeth us to repentance, and when he gives us better promiſes, he intends we ſhould pay him a better obedience: when he forgives us what is paſt, he intends we ſhould ſin no more: when he offers us his graces, he would have us to make uſe of them; when he cauſes us to diſtruſt our ſelves, his meaning is we ſhould rely upon him; when he enables us to do what he commands us, he commands us to do all that we can. And therefore this Covenant of Faith and Mercy is alſo a Covenant of Holineſs, and the grace that pardons us does alſo purifie us; for ſo ſaith the Apoſtle, *He that hath this hope purifies*

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*fies himſelf even as God is pure.* And when we are ſo, then we are juſtified indeed; this is the νόμος πίστεως, the Law of faith; and by works in this ſenſe, that is by the works of faith, by faith working by love, and producing fruits worthy of amendment of life, we are juſtified before God. And ſo I have done with the affirmative Propoſition of my Text; you ſee that a man is juſtified by works.

But there is more in it than this matter yet amounts to: for S. *James* does not ſay, we are juſtified by works, and are not juſtified by faith; that had been irreconcileable with S. *Paul*; but we are ſo juſtified by works, that it is not by Faith alone; it is faith and works together: that is, it is by the ὑπακοὴ πίστεως, by the obedience of faith, by the works of Faith, by the Law of faith, by Righteouſneſs Evangelical, by the conditions of the Goſpel and the meaſures of Chriſt. I have many things to ſay in this particular; but becauſe I have but a little time left to ſay them in, I will ſumm it all up in this Propoſition, That in the queſtion of juſtification and ſalvation, faith and good works are no part of a diſtinction, but members of one entire body. Faith and good works together work the righteouſneſs of God: That is, that I may ſpeak plainly, juſtifying faith contains in it obedience; and if this be made good, then the two Apoſtles are reconciled to each other, and both of them to the neceſſity, the indiſpenſible neceſſity of a good life.

Now that juſtifying and ſaving faith muſt be defined by ſomething more than an act of underſtanding, appears not only in this, that S. *Peter* reckons faith as diſtinctly from knowledge, as he does from patience,
2 Pet. 1. 5. or ſtrength or brotherly kindneſs; ſaying [*Add to your faith vertue, to vertue knowledge*] but in this alſo; becauſe an error in life, and whatſoever is againſt holineſs, is againſt faith: And therefore S. *Paul* reckons the lawleſs and the diſobedient, murderers of Parents, man-ſtealing and ſuch things to be againſt ſound Doctrines; for the Doctrine of faith is called ἡ κατ' εὐσέβειαν διδασκαλία, the Doctrine that is according to godli-
2 Theſ. 3. 2. neſs. And when S. *Paul* prays againſt ungodly men, he adds this reaſon, οὐ γὰρ πάντων ἡ πίστις, for all men have not faith: meaning that wicked men are Infidels and Unbelievers, and particularly he affirms of him *that*
1 Tim. 5. 8. *does not provide for his own, that he hath denied the Faith.* Now from hence it follows that faith is godlineſs, becauſe all wickedneſs is infidelity, it is an Apoſtaſie from the faith. *Ille erit, ille nocens qui me tibi fecerat hoſtem*; he that ſins againſt God, he is the enemy to the faith of Jeſus Chriſt, and therefore we deceive our ſelves if we place faith in the underſtanding only; it is not that, and it does not well there, but ἐν καθαρᾷ συνειδήσει, ſaith the Apoſtle, the Myſtery of faith is kept no where, it dwells no where but in a pure conſcience.

For I conſider that ſince all moral habits are beſt defined by their operation, we can beſt underſtand what faith is by ſeeing what it does. To
Heb. 11. this purpoſe hear S. *Paul*: *By faith* Abel *offered up to God a more excellent Sacrifice than* Cain. *By faith* Noah *made an Ark. By faith* Abraham *left his Country and offered up his Son. By faith* Moſes *choſe to ſuffer affliction, and accounted the reproach of Chriſt greater than all the riches of* Ægypt. In ſhort, the children of God *by faith ſubdued Kingdoms, and wrought righteouſneſs*: To work righteouſneſs is as much the duty and work of faith as believing is. So that now we may quickly make an end of this great inquiry, whether a man is juſtified by faith, or by works, for he is ſo by both; if you take it alone, faith does not juſtifie, but take it in the aggregate ſenſe as it is uſed in the queſtion of Juſtification by S. *Paul*, and then faith does not only juſtifie, but it ſanctifies too; and then you need to enquire no further;

further; obedience is a part of the definition of faith, as much as it is of Charity: This is love ſaith S. *John, that we keep his Commandments:* And the very ſame is affirmed of faith too by *Benſirach, He that believeth the Lord will keep his Commandments.* Ecclus. 32. 24.

I have now done with all the Propoſitions expreſſed and implied in the Text; give me leave to make ſome practical Conſiderations, and ſo I ſhall diſmiſs you from this Attention.

The riſe I take from the words of S. *Epiphanius* ſpeaking in praiſe of the Apoſtolical and pureſt Ages of the Church: There was at firſt no diſtinction of Sects and Opinions in the Church: ſhe knew no difference of men, but good and bad; there was no ſeparation made, but what was made by piety or impiety, or (ſays he) which is all one, by fidelity and infidelity: πίστις μὲν ἐπέχουσα τὸ χειστιανισμῶ εἰκόνα· ἀπιστία δ' ἐπέχουσα ἀσεβείας τ' χαρακτῆρα καὶ παρανομίας. For faith hath in it the Image of godlineſs engraven, and infidelity hath the Character of wickedneſs and prevarication. A man was not then eſteemed a Saint for diſobeying his Biſhop or an Apoſtle, nor for miſunderſtanding the hard ſayings of S. *Paul* about predeſtination; to kick againſt the laudable Cuſtoms of the Church was not then accounted a note of the godly party: and to deſpiſe Government was but an ill mark, and weak indication of being a good Chriſtian. The Kingdom of God did not then conſiſt in words, but in power, the power of godlineſs; though now we are fallen into another method: we have turned all Religion into Faith, and our faith is nothing but the productions of intereſt or diſputing; it is adhering to a party, and a wrangling againſt all the world beſide; and when it is asked of what Religion he is of, we underſtand the meaning to be, what faction does he follow; what are the Articles of his Sect, not what is the manner of his life: and if men be zealous for their party and that intereſt, then they are precious men, though otherwiſe they be covetous as the Grave, factious as *Dathan*, Schiſmatical as *Corah*, or proud as the falling Angels. Alas! theſe things will but deceive us, the faith of a Chriſtian cannot conſiſt in ſtriſes about words, and perverſe diſputings of men: Theſe things the Apoſtle calls *prophane and vain bablings*; and mark what he ſays of them, theſe things will encreaſe ὅτι πλεῖον ἀσεβείας πλεῖον ἀσέβειαν· They are in themſelves ungodlineſs and will produce more; they will encreaſe unto more ungodlineſs, but the faith of a Chriſtian had other meaſures: that was faith then which made men faithful to their vows in Baptiſm. The faith of a Chriſtian was the beſt ſecurity in contracts, and a Chriſtians word was as good as his bond, becauſe he was faithful that promiſed; and a Chriſtian would rather dye than break his word; and was always true to his truſt; he was faithful to his friend, and loved as *Jonathan* did *David*. This was the Chriſtian faith then: their Religion was to hurt no man, and to do good to every man, and ſo it ought to be: *True Religion is to viſit the Fatherleſs and Widow, and to keep our ſelves unſpotted of the World.* That's a good religion, that's *pure and undefiled*: So S. *James*, and S. *Chryſoſtom* defines εὐσέβειαν, true Religion to be πίστιν καθαρὰν καὶ ὀρθὸν βίον, a pure faith and a godly life, for they make up the whole myſtery of godlineſs; and no man could then pretend to faith, but he that did do valiantly, and ſuffer patiently, and reſiſt the Devil, and overcome the world. Theſe things are as properly the actions of Faith, as alms is of Charity, and therefore they muſt enter into the moral definition of it: And this was truly underſtood by *Salvian*, that wiſe and godly Prieſt of *Maſſiliah*; what is faith, and what is believing (ſaith he) *hominem fideliter Chriſto credere eſt*

Panar. lib. 1. edit. Baſil. p. 8. l. 46.

2 Tim. 2. 16.

SERM. III.

*fidelem Deo esse*, h. e. *fideliter Dei mandata servare*. That man does faithfully believe in Christ who is faithful unto God, who faithfully keeps Gods commandments: and therefore let us measure our faith here by our faithfulness to God, and by our diligence to do our Masters Commandments; for *Christianorum omnis religio sine scelere & maculâ vivere*, said *Lactantius*, the whole religion of a Christian is to live unblameably; that is, in all holiness and purity of conversation.

Instit. l. 5. c. 9.

2. When our faith is spoken of as the great instrument of justification and salvation, take *Abraham's* faith as your best pattern, and that will end the dispute, because that he was justified by faith when his faith was mighty in effect; when he trusted in God, when he believed the promises, when he expected a resurrection of the dead, when he was strong in Faith, when he gave glory to God, when against hope he believed in hope; and when all this past into an act of a most glorious obedience, even denying his greatest desires, contradicting his most passionate affections, offering to God the best thing he had, and exposing to death his beloved *Isaac*, his laughters, all his joy at the command of God. By this faith he was justified, saith S. *Paul*; *by these works he was justified*, saith S. *James*; that is, by this faith working this obedience. And then all the difficulty is over; only remember this, your faith is weak and will do but little for you, if it be not stronger than all your secular desires and all your peevish angers. Thus we find in the holy Gospels, this conjunction declared necessary, *Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them.* Here is as glorious an event promised to Faith as can be expressed, Faith shall obtain any thing of God. True; but it is not Faith alone; but faith in prayer; Faith praying, not Faith simply believing. So S. *James*; the *prayer of Faith shall save the sick*; but adds, it must be the effectual fervent prayer of a righteous man; so that faith shall prevail, but there must be prayer in faith, and fervour in prayer, and devotion in fervour, and righteousness in devotion, and then impute the effect to faith if you please, provided that it be declared, that effect cannot be wrought by Faith unless it be so qualified. But Christ adds one thing more; *When ye stand praying, forgive*; *but if ye will not forgive, neither will your Father forgive you.* So that it will be to no purpose to say a man is justified by faith, unless you mingle charity with it: for without the charity of forgiveness, there can be no pardon; and then justification is but a word, when it effects nothing.

Mark 12. 24.

3. Let every one take heed that by an importune adhering to and relying upon a mistaken Faith, he do not really make a shipwrack of a right Faith. *Hymenæus* and *Alexander* lost their Faith by putting away a good conscience; and what matter is it of what Religion or Faith a man be of, if he be a Villain and a cheat, a man of no truth, and of no trust, a lover of the World, and not of a lover of God? But I pray consider, can any man have Faith that denies God? That's not possible: and cannot a man as well deny God by an evil action, as by an heretical Proposition? Cannot a man deny God by works as much as by words? Hear what the Apostle says, *They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate.* Disobedience is a denying God. *Nolumus hunc regnare*, is as plain a renouncing of Christ, as *nolumus huic credere.* It is to no purpose to say we believe in Christ and have Faith, unless Christ reign in our hearts by Faith.

Tit. 1. 16.

4. From these premises we may see but too evidently, that though a great

great part of mankind pretend to be ſaved by Faith, yet they know not what it is, or elſe wilfully miſtake it, and place their hopes upon ſand, or the more unſtable water. Believing is the leaſt thing in a juſtifying Faith; for Faith is a conjugation of many Ingredients, and faith is a Covenant, and faith is a Law, and faith is Obedience, and faith is a Work, and indeed it is a ſincere cleaving to, and cloſing with the terms of the Goſpel in every inſtance, in every particular. Alas! the niceties of a ſpruce underſtanding, and the curious nothings of uſeleſs ſpeculation, and all the opinions of men that make the diviſions of heart, and do nothing elſe, cannot bring us one drop of comfort in the day of tribulation, and therefore are no parts of the ſtrength of faith: Nay, when a man begins truly to fear God, and is in the Agonies of Mortification, all theſe new-nothings and curioſities will lye neglected by, as baubles do by Children when they are deadly ſick: But that only is faith that makes us to love God, to do his will, to ſuffer his impoſitions, to truſt his promiſes, to ſee through a cloud, to overcome the World, to reſiſt the Devil, to ſtand in the day of trial, and to be comforted in all our ſorrows. "This is that precious faith ſo mainly neceſſary to be inſiſted on, that by it we may be Sons of the free woman, *liberi à vitiis ac ritibus*, that the true *Iſaac* may be in us, which is Chriſt according to the Spirit, the wiſdom and power of God, a Divine vigour and life, whereby we are enabled with joy and chearfulneſs to walk in the way of God. By this you may try your faith, if you pleaſe, and make an end of this queſtion: Do you believe in the Lord Jeſus, yea or no? God forbid elſe, but if your faith be good it will abide the trial. There are but three things that make the integrity of Chriſtian faith; believing the words of God, confidence in his goodneſs, and keeping his Commandments.

For the firſt, it is evident that every man pretends to it; if he calls himſelf Chriſtian, he believes all that is in the Canon of the Scriptures; and if he did not, he were indeed no Chriſtian. But now conſider, what think we of this Propoſition? *All ſhall be damned who believe not the truth, but have pleaſure in unrighteouſneſs:* Does not every man believe this? Is it poſſible they can believe there is any ſuch thing as unrighteouſneſs in the World, or any ſuch thing as damnation; and yet commit that which the Scriptures call unrighteouſneſs, and which all Laws, and all good men ſay is ſo? Conſider how many unrighteous men there are in the world, and yet how few of them think they ſhall be damned. I know not how it comes to paſs, but men go upon ſtrange principles, and they have made Chriſtianity to be a very odd Inſtitution, if it had not better meaſures than they are pleaſed to afford it. There are two great roots of all evil, Covetouſneſs and Pride, and they have infected the greateſt parts of mankind, and yet no man thinks himſelf to be either Covetous or Proud: And therefore whatever you diſcourſe againſt theſe ſins, it never hits any man, but like *Jonathans* Arrows to *David*, they fall ſhort or they fly beyond: *Salvian* complained of it in his time, *Hoc ad crimina noſtra addimus, ut cum in omnibus rei ſimus, etiam bonos nos & ſanctos eſſe credamus*, This we add unto our crimes, we are the vileſt perſons in the world, and yet we think our ſelves to be good people, and when we die make no queſtion but we ſhall go to Heaven. There is no cauſe of this, but becauſe we have not ſo much faith as believing comes to, and yet moſt men will pretend not only to believe, but to love Chriſt all this while: And how do they prove this? Truly they hate the memory of *Judas*, and curſe the Jews that crucified Chriſt, and think

2 Theſ. 2. 12.

*Lib.* 3.

SERM. III.

think *Pilate* a very miſerable man, and that all the Turks are damned; and to be called *Caiphas* is a word of reproach; and indeed there are many that do not much more for Chriſt than this comes to; things to as little purpoſe, and of as little ſignification. But ſo the Jews did hate the memory of *Corah* as we do of *Caiphas*, and they builded the Sepulchre of the Prophets; and we alſo are angry at them that killed the Apoſtles and the Martyrs, but in the mean time we neither love Chriſt nor his Saints; for we neither obey him, nor imitate them: And yet we ſhould think our ſelves highly injured, if one ſhould call us Infidels and haters of Chriſt. But I pray conſider; what is hating of any man, but deſigning and doing him all the injury and ſpite we can? Does not he hate Chriſt that diſhonours him, that makes Chriſts members the members of an harlot? That doth not feed and cloath theſe members? If the Jews did hate Chriſt when they crucified him, then ſo does a Chriſtian too when he crucifies him again. Let us not deceive our ſelves; a Chriſtian may be damned as well as a Turk; and Chriſtians may with as much malice crucifie Chriſt as the Jews did: And ſo does every man that ſins wilfully; he ſpills the bloud of Chriſt, making it to be ſpent in vain. *He that hateth you, hateth me, he that receives you, receives me*, ſaid Chriſt to his Apoſtles. I wiſh the world had ſo much faith as to believe that; and by this try whether we love Chriſt, and believe in him or no. I ſhall for the trial of our faith ask one eaſie queſtion; Do we believe that the ſtory of *David* and *Jonathan* is true? Have we ſo much faith as to think it poſſible that two Rivals of a Crown ſhould love ſo dearly? Can any man believe this, and not be infinitely aſhamed to ſee Chriſtians (almoſt all Chriſtians) to be irreconcilably angry, and ready to pull their brothers heart out, when he offers to take our Land or money from us? Why do almoſt all men that go to Law for right hate one anothers perſons? Why cannot men with patience hear their titles queſtioned? But if Chriſtianity be ſo excellent a Religion, why are ſo very many Chriſtians ſo very wicked? Certainly they do not ſo much as believe the propoſitions and principles of their own Religion. For the body of Chriſtians is ſo univerſally wicked, that it would be a greater change to ſee Chriſtians generally live according to their profeſſion, than it was at firſt from infidelity to ſee them to turn Believers: The converſion from Chriſtian to Chriſtian, from Chriſtian in title to Chriſtian in ſincerity, would be a greater miracle than it was when they were converted from Heathen and Jew to Chriſtian. What is the matter? Is not *repentance from dead works* reckoned by S. *Paul* in *Heb.* 6. as one of the fundamental points of Chriſtian Religion? Is it not a piece of our Catechiſm, the firſt thing we are taught, and is it not the laſt thing that we practice? We had better be without Baptiſm than without repentance, and yet both are neceſſary; and therefore if we were not without faith, we ſhould be without neither. Is not Repentance a forſaking all ſin, and an intire returning unto God? Who can deny this? And is it not plainly ſaid in Scripture, *Unleſs ye repent ye ſhall all periſh?* But ſhew me the man that believes theſe things heartily: that is, ſhew me a true penitent, he only believes the doctrines of repentance.

If I had time I ſhould examine your faith by your confidence in God, and by your obedience. But if we fall in the meer believing, it is not likely we ſhould do better in the other. But becauſe all the promiſes of God are conditional, and there can be no confidence in the particular without a promiſe or revelation, it is not poſſible that any man that does not live well ſhould reaſonably put his truſt in God. To live a wicked life,

life, and then to be confident that in the day of our death God will give us pardon, is not faith, but a direct want of faith. If we did believe the promiſes upon their proper conditions, or believe that Gods Commandments were righteous and true, or that the threatnings were as really intended as they are terribly ſpoken, we ſhould not dare to live at the rate we do: But *wicked men have not faith*, ſaith S. *Paul*, and then the wonder ceaſes. SERM. III.

But there are ſuch palpable contradictions between mens practices and the fundamentals of our faith, that it was a material conſideration of our Bleſſed Saviour, *When the Son of man comes ſhall he find faith upon earth?* Meaning it ſhould be very hard and ſcant: *every man ſhall boaſt of his own goodneſs; ſed virum fidelem,* (ſaith *Solomon*) *but a faithful man who can find?* Some men are very good when they are afflicted.

*Hanc ſibi virtutem fractâ facit urceus ansâ,*
*Et triſtis nullo qui tepet igne focus;*
*Et teges & cimex, & nudi ſponda grabati,*
*Fit brevis atque eadem nocte dieque toga.*

When the gown of the day is the mantle of the night, and cannot at the ſame time cover the head, and make the feet warm; when they have but one broken diſh and no ſpoon, then they are humble and modeſt; then they can ſuffer an injury, and bear contempt: but give them riches and they grow inſolent; fear and puſillanimity did their firſt work, and an opportunity to ſin undoes it all. *Bonum militem perdidiſti, Imperatorem peſſimum creaſti,* ſaid *Galba*, you have ſpoiled a good Trooper when you made me a bad Commander. Others can never ſerve God but when they are proſperous, if they loſe their fortune they loſe their faith, and quit their Charity: *Non rata fides ubi jam melior fortuna ruit*; if they become poor, they become lyars and deceivers of their truſt, envious and greedy, reſtleſs and uncharitable; that is, one way or other they ſhew that they love the world, and by all the faith they pretend to cannot overcome it.

Caſt up therefore your reckonings impartially; ſee what is, what will be required at your hands: do not think you can be juſtified by faith, unleſs your faith be greater than all your paſſions; you have not the learning, not ſo much as the common notices of faith, unleſs you can tell when you are covetous, and reprove your ſelf when you are proud; but he that is ſo, and knows it not (and that is the caſe of moſt men) hath no faith, and neither knows God, nor knows himſelf.

To conclude. He that hath true juſtifying faith, believes the power of God to be above the powers of nature; the goodneſs of God above the merit and diſpoſition of our perſons, the bounty of God above the excellency of our works, the truth of God above the contradiction of our weak arguings and fears, the love of God above our cold experience and ineffectual reaſon, and the neceſſities of doing good works above the faint excuſes and ignorant pretences of diſputing ſinners: But want of faith makes us ſo generally wicked as we are, ſo often running to deſpair; ſo often baffled in our reſolutions of a good life: But he whoſe faith makes him more than Conqueror over theſe difficulties, to him *Iſaac* ſhall be born even in his old age; the life of God ſhall be perfectly wrought in him, and by this faith ſo operative, ſo ſtrong, ſo laſting, ſo obedient, he ſhall be juſtified, and he ſhall be ſaved.

THE END.

A

# SERMON

Preached at the

# CONSECRATION

Of two *Arch-Biſhops* and Ten *Biſhops*,

IN THE

Cathedral Church of S. *Patrick* in

# DUBLIN.

*January* 27. 1660.

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BY

*Jeremy Taylor*, D. D. Lord Biſhop of *Down* and *Connor*.

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*Sal liqueſit, ut condiat.*

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*LONDON*,

Printed for *R. Royſton*, Bookſeller to the King's moſt Excellent Majeſty. 1672.

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# TO THE CHRISTIAN READER.

MY Obedience to the Commands of the Right Honourable the Lords Juſtices, and the moſt Reverend and Learned Primate, and to the deſires of my Reverend Brethren, put it paſt my inquiry, whether I ought to publiſh this following Sermon. I will not therefore excuſe it, and ſay it might have advantages in the Delivery, which it would want in the Reading; and the ear would be kind to the Piety of it, which was apparent in the deſign, when the eye would be ſevere in its cenſure of thoſe arguments, which as they could not be longer in that meaſure of time, ſo would have appeared more firm, if they could have had liberty to have been purſued to their utmoſt iſſue: But Reaſon lies in a little room, and Obedience in leſs; and although what I have here ſaid, may not ſtop the mouths of Men reſolved to keep up a Faction, yet I have ſaid enough to the ſober and pious, to them who love Order, and hearken to the voice of the Spouſe of Chriſt, to the Loving and to the Obedient: And for thoſe that are not ſo, I have no argument fit to be uſed, but Prayer, and readineſs to give them a Reaſon when they ſhall modeſtly demand it. In the mean time I ſhall only deſire them to make uſe of thoſe Truths which the more Learned of their party have by the evidence of fact been forced to confeſs. Rivet affirms that it deſcended ex veteris ævi reliquiis, that Presbyters ſhould be aſſiſtants or conjoyned to the Biſhops (who is by this confeſſed to be the principal) in the impoſition of hands for Ordination. Walo Meſſalinus acknowledges it to be rem antiquiſſimam, a moſt ancient thing that theſe two Orders, (viz.) of Biſhops and Presbyters, ſhould be diſtinct, even in the middle, or in the beginning of the next age after Chriſt. Dd. Blondel places it to be 35

years after the death of S. John. Now then Episcopacy is confessed to be of about 1600 years continuance: and if before this they can shew any Ordination by meer Presbyters, by any but an Apostle, or an Apostolical man; and if there were not visibly a distinction of Powers and Persons relatively in the Ecclesiastical Government; or if they can give a rational account why they who are forced to confess the Honour and distinct Order of Episcopacy for about sixteen Ages, should in the dark interval of thirty five years (in which they can pretend to no Monument or Record to the contrary) yet make unlearned scruples of things they cannot colourably prove; if (I say) they can reasonably account for these things, I for my part will be ready to confess that they are not guilty of the greatest, the most unreasonable and inexcusable schism in the world; but else they have no colour to palliate the unlearned crime: for will not all wise men in the world conclude, that the Church of God which was then Holy, not in title only and design, but practically and materially; and persecuted, and not immerged in secular temptations, could not all in one instant joyn together to alter that Form of Church Government, which Christ and his Apostles had so recently established, and without a Divine Warrant destroy a Divine Institution, not only to the confusion of the Hierarchy, but to the ruine of their own Souls? It were strange that so great a change should be, and no good man oppose it: In toto orbe decretum est; so S. Hierom: All the world consented in the advancement of the Episcopal Order: And therefore if we had no more to say for it, yet in prudence and piety we cannot say they would innovate in so great a matter.

But I shall enter no further upon this enquiry; only I remember that it is not very many months since the Bigots of the Popish party cryed out against us vehemently, and enquired, Where is your Church of England, since you have no Unity? for your Ecclesiastick head of Unity, your Bishops, are gone: And if we should be desirous to verifie their Argument, so as indeed to destroy Episcopacy, we should too much advantage Popery, and do the most imprudent and most impious thing in the world. But blessed be God who hath restored that Government, for which our late King of glorious memory gave his blood: And that (methinks) should very much weigh with all the Kings true hearted Subjects, who should make it Religion not to rob that glorious Prince of the greatest honour of such a Martyrdom. For my part, I think it fit to rest in these words of another Martyr, S. Cyprian, Si quis cum Episcopo non sit, in Ecclesia non esse: He that is not with the Bishop is not in the Church: that is, he that goes away from him, and willingly separates, departs from Gods Church; and whether he can then be with God, is a very material consideration, and fit to be thought on by all that think Heaven a more eligible good than the interests of a Faction, and the importune desire of rule can countervail.

Ep. 69.

However, I have in the following Papers spoken a few things, which

*which I hope may be fit to perſwade them that are not infinitely prejudiced: and although two or three good Arguments are as good as two or three hundred, yet my purpoſe here was to prove the dignity and neceſſity of the Office and Order Epiſcopal, only that it might be as an Oeconomy to convey notice, and remembrances of the great duty incumbent upon all them that undertake this great charge. The Dignity and the Duty take one another by the hand, and are born together: only every Sheep of the Flock muſt take care to make the Biſhops Duty as eaſie as it can, by Humility and Love, by Prayer and by Obedience. It is at the beſt very difficult, but they who oppoſe themſelves to Government, make it harder and uncomfortable: But take heed, if thy Biſhop hath cauſe to complain to God of thee for thy perverſneſs and uncharitable walking, thou wilt be the loſer; and for us we can only ſay in the words of the Prophet,* We will weep day and night for the ſlain of the daughter of my people: *But our comfort is in God: for* we can do nothing without him, *but in him* we can do all things: *And therefore we will pray,* Domine, dabis pacem nobis, omnia enim opera noſtra operatus es in nobis: *God hath wrought all our works within us; and therefore he will give us peace and give us his Spirit.* Jerem. 9. 1. Eſa. 26. 12.

Finally, Brethren, pray for us, that the word of the Lord may have free courſe, and be glorified even as it is with you; and that we may be delivered from unreaſonable and wicked men, for all men have not Faith. 2 Theſ. 3. 1.

SERM. IV.

# A Consecration Sermon Preached at DUBLIN.

## SERMON IV.

### LUKE 12. 42.

*And the Lord said, Who then is that faithful and wise Steward, whom his Lord shall make Ruler over his Household, to give them their portion of meat in due season.*

43. *Blessed is that Servant whom his Lord when he cometh shall find so doing.*

Τίς ἐστιν ἄρα πιστὸς καὶ φρόνιμος οἰκονόμος.

THese words are not properly a question, though they seem so, and the particle τὶς is not interrogative, but hypothetical, and extends *who* to *whosoever*; plainly meaning that whoever is a Steward over Christs Household, of him God requires a great care, because he hath trusted him with a great employment. Every Steward ὃν κατέστησεν ὁ Κύριος. so it is in S. *Matthew*, * ὃν καταστήσει ὁ Κύριος, so it is in my Text; Every Steward whom the Lord *hath or shall* appoint over the Family to rule it and to feed it, now and in all generations of men, as long as this Family shall abide on earth; that is, the Apostles, and they who were to succeed the Apostles in the Stewardship, were to be furnished with the same power, and to undertake the same charge, and to give the same strict and severe accounts. Cap. 24, 28.

In these words here is something insinuated, and much expressed.

1. That which is insinuated only is, who these Stewards are, whom Christ had, whom Christ would appoint over his Family the Church: they are not here named, but we shall find them out by their proper direction and indigitation by and by. I.

2. But that which is expressed, is the Office it self, in a double capacity. 1. In the dignity of it, It is Rule and a Government: [ *whom the Lord shall make Ruler over his Household.* ] 2. In the care and duty of it, which determines the Government to be paternal and profitable; it is a II.

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Rule, but such a Rule as Shepherds have over their flocks, to lead them to good pastures, and to keep them within their appointed walks, and within their folds: διδόναι σιτομέτριον: that's the work, *to give them a measure and proportion of nourishment*: τροφὴν ἐν καιρῷ, so S. *Matthew* calls it, *meat in the season*; that which is fit for them, and when it is fit; neither enough, and meat convenient; and both together mean that which the Greek Poets call ἁρμαλίην ἔμμηνον, the strong wholsom dyet.

III. 3. Lastly, Here is the reward of the faithful and wise dispensation. The Steward that does so, and continues to do so, till his Lord find him so doing, this man shall be blessed in his deed. [*Blessed is the Servant whom his Lord when he cometh shall find so doing.*] Of these in order.

1. Who are these Rulers of Christs Family; for though Christ knew it, and therefore needed not to ask; yet we have disputed it so much and obeyed so little, that we have changed the plain hypothesis into an intangled question. The answer yet is easie as to some part of the inquiry: The Apostles are the first meaning of the Text; for they were our Fathers in Christ, they begat Sons and Daughters unto God; and were a spiritual paternity is evident: we need look no further for spiritual Government, because in the Paternal Rule all Power is founded; they begat the Family by the power of the Word and the life of the Spirit, and they fed this Family, and ruled it by the word of their proper Ministry: They had the keys of this house, the Stewards Ensign, and they had the Rulers place; for they sat on twelve Thrones and judged the twelve Tribes of *Israel*. But of this there is no question.

And as little of another proposition; that this Stewardship was to last for ever, for the power of Ministring in this Office and the Office it self were to be perpetual: For the issues and powers of Government are more necessary for the perpetuating the Church, than for the first planting; and if it was necessary that the Apostles should have a rod and a staff at first, it would be more necessary afterwards, when the Family was more numerous, and their first zeal abated, and their native simplicity perverted into arts of hypocrisie and forms of godliness, when *Heresies should arise, and the love of many should wax cold.* The Apostles had also a power of Ordination; and that the very power it self does denote, for it makes perpetuity, that could not expire in the dayes of the Apostles; for by it they themselves propagated a succession. And Christ having promised his Spirit to abide with his Church for ever, and made his Apostles the Channels, the Ministers and conveyances of it, that it might descend as the inheritance and eternal portion of the Family; it cannot be imagined that when the first Ministers were gone, there should not others rise up in the same places, some like to the first, in the same Office and Ministry of the Spirit. But the thing is plain and evident in the matter of fact also: *Quod in Ecclesiâ nunc geritur, hoc olim fecerunt Apostoli*, said S. *Cyprian*; What the Apostles did at first, that the Church does to this day, and shall do so for ever: For when S. *Paul* had given to the Bishop of *Ephesus* rules of Government in this Family, he commands that they should be *observed till the coming of our Lord Jesus Christ*: and therefore these authorities and charges are given to him and to his Successors; it is the observation of S. *Ambrose* upon the warranty of that Text, and is obvious and undeniable.

*Epist. 73. ad Jubai.*

1 Tim. 6. 14.

Well then, The Apostles were the first Stewards; and this Office dies not with them, but must for ever be succeeded in; and now begins the inquiry, who are the Successors of the Apostles: for they are, they must evidently be the Stewards to feed and to rule this Family. There

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are ſome that ſay that all who have any portion of work in the Family, all the Miniſters of the Goſpel are theſe Stewards, and ſo all will be Rulers. The Presbyters ſurely; for ſay they, Presbyter and Biſhop is the ſame thing, and have the ſame name in Scripture, and therefore the Office cannot be diſtinguiſhed: To this I ſhall very briefly ſay two things, which will quickly clear our way through this buſh of thorns.

1. That the word *Presbyter* is but an honourable appellative uſed amongſt the Jews, as *Alderman* amongſt us; but it ſignifies no order at all, nor was ever uſed in Scripture to ſignifie any diſtinct company or order of Clergy: And this appears not only by an induction in all the enumerations of the Offices Miniſterial in the New Teſtament, * where to be a Presbyter is never reckoned either as a diſtinct Office, or a diſtinct Order; but by its being indifferently communicated to all the Superior Clergy, and all the Princes of the People.

* Rom. 12. 6. Eph. 4. 11. 1 Cor. 12. 28.

2. The ſecond thing I intended to ſay is this, that although all the Superior Clergy had not only one, but divers common appellatives, all being called πρεσβύτεροι, and διάκονοι, even the Apoſtolate it ſelf being called a Deaconſhip*; yet it is evident that before the common appellations were fixt into names of propriety, they were as evidently diſtinguiſhed in their Offices and Powers, as they are at this day in their Names and Titles.

* Acts 1, 25.

To this purpoſe S. *Paul* gave to *Titus* the Biſhop of *Crete* a ſpecial Commiſſion, Command and Power to make Ordinations; and in him, and in the perſon of *Timothy* he did erect a Court of Judicature even over ſome of the Clergy, who yet were called Presbyters; *againſt a Presbyter receive not an accuſation but before two or three witneſſes:* there is the meaſure and the warranty of the *Audientia Epiſcopalis*, the Biſhops Audience Court; and when the accuſed were found guilty, he gives in charge to proceed to cenſures; ἔλεγχε ἀποτόμως, & δεῖ ἐπιστομίζειν· *You muſt rebuke them ſharply, and you muſt ſilence them, ſtop their mouths*, that's S. *Paul*'s word; that they may no more ſcatter their venom in the ears and hearts of the people. Theſe Biſhops were commanded *to ſet in order things that were wanting* in the Churches, the ſame with that power of S. *Paul*, [*other things will I ſet in order when I come*] ſaid he to the Corinthian Churches; in which there were many who were called Presbyters, who nevertheleſs for all that name, had not that power: To the ſame purpoſe it is plain in Scripture, that *ſome would have been Apoſtles that were not*; ſuch were thoſe whom the Spirit of God notes in the Revelation; and ſome did *love preeminence* that had it not, for ſo did *Diotrephes*; and ſome were Judges of queſtions, and all were not, for therefore they appealed to the Apoſtles at *Jeruſalem*; and S. *Philip* though he was an Evangeliſt, yet he could not give confirmation to the Samaritans whom he had baptized, but the Apoſtles were ſent for, for that was part of the power reſerved to the Epiſcopal or Apoſtolick Order.

1 Tim. 5. 19.

1 Tit. 11. & 2 Tit. 15.

Cap. 2. v. 2.

Now from theſe premiſes the concluſion is plain and eaſie. 1. Chriſt left a Government in his Church, and founded it in the perſons of the Apoſtles. 2. The Apoſtles received this power for the perpetual uſe and benefit, for the comfort and edification of the Church for ever. 3. The Apoſtles had this Government, but all that were taken into the Miniſtry, and all that were called Presbyters had it not. If therefore this Government, in which there is ſo much diſparity in the very nature and exerciſe and firſt original of it, muſt abide for ever; then ſo muſt that diſparity: If the Apoſtolate in the firſt ſtabiliment was this eminency of power, then it muſt be ſo; that is, it muſt be the ſame in the

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the ſucceſſion, that it was in the foundation. For after the Church is founded upon its Governours, we are to expect no change of Government. If Chriſt was the Author of it, then as Chriſt left it, ſo it muſt abide for ever: for ever there muſt be the Governing and the governed, the Superior and the ſubordinate, the Ordainer and the ordained, the Confirmer and the confirmed.

Thus far the way is ſtraight, and the path is plain. The Apoſtles were the Stewards and the ordinary Rulers of Chriſts Family by virtue of the order and office Apoſtolical; and although this be ſucceeded to for ever, yet no man for his now, or at any time being called a Presbyter or Elder can pretend to it; for beſides his being a Presbyter, he muſt be an Apoſtle too; elſe, though he be called *in partem ſollicitudinis*, and may do the office of aſſiſtance and under-ſtewardſhip, yet the κῦρος, the Government and Rule of the Family belongs not to him.

But then τὶς ἄρα ὁ σήμερον, who are theſe Stewards and Rulers over the houſhold now? To this the anſwer is alſo certain and eaſie. Chriſt hath made the ſame Governors to day as heretofore; *Apoſtles ſtill*. For though the twelve Apoſtles are dead, yet the Apoſtolical order is not: it is τάξις γεννητικὴ, *a generative order*, and begets more Apoſtles. Now who theſe *minores Apoſtoli* are, the ſucceſſors of the Apoſtles in that Office Apoſtolical and ſupream regiment of ſouls, we are ſufficiently taught in Holy Scriptures; which when I have clearly ſhewn to you, I ſhall paſs on to ſome more practical conſiderations.

1. Therefore, Certain and known it is, that Chriſt appointed two ſorts of Eccleſiaſtick perſons; XII. Apoſtles, and the LXXII. Diſciples; to theſe he gave a limited commiſſion; to thoſe a fulneſs of power; to theſe a temporary imployment; to thoſe a perpetual and everlaſting; from theſe two ſocieties founded by Chriſt, the whole Church of God derives the two ſuperiour orders in the ſacred Hierarchy; and as Biſhops do not claim a Divine right but by ſucceſſion from the Apoſtles; ſo the Presbyters cannot pretend to have been inſtituted by Chriſt, but by claiming a ſucceſſion to the LXXII. And then conſider the difference, compare the Tables, and all the world will ſee the advantages of argument we have; for ſince the LXXII. had nothing but a miſſion on a temporary errand; and more than that, we hear nothing of them in Scripture; but upon the Apoſtles Chriſt poured all the Eccleſiaſtical power, and made them the ordinary Miniſters of that Spirit which was to abide with the Church for ever; the Divine inſtitution of Biſhops, that is, of Succeſſors to the Apoſtles, is much more clear than that Chriſt appointed Presbyters, or Succeſſors of the LXXII. And yet if from hence they do not derive it, they can never prove their order to be of Divine inſtitution at all, much leſs to be ſo alone.

But we may ſee the very thing it ſelf; the very matter of fact. S. *James* the Biſhop of *Jeruſalem*, is by S. *Paul* called an Apoſtle; *Other Apoſtles ſaw I none, ſave* James *the Lords Brother*. For there were ſome whom the Scriptures call *the Apoſtles of our Lord*; that is, ſuch which Chriſt made by his Word immediately, or by his Spirit extraordinarily; and even into this number and title, *Matthias*, and S. *Paul*, and *Barnabas* were accounted.* But the Church alſo made Apoſtles; and theſe were called by S. *Paul*, ἀπόστολοι ἐκκλησιῶν, *Apoſtles of the Churches*, and particularly *Epaphroditus* was the *Apoſtle of the Philippians*; properly ſo (ſaith *Primaſius*,) and what is this elſe but the Biſhop ſaith *Theodoret*; for τὺς νῦν καλυμένους ἐπισκόπους ἀνόμαζον ἀποστόλους, thoſe who are now called Biſhops were then called Apoſtles, ſaith

Gal. 1. 19.

* 1 Cor. 8. 23. Philip. 2. 25.

ſaith the ſame Father. The ſenſe and full meaning of which argument is a perfect commentary upon that famous prophecy of the Church, [*Inſtead of thy Fathers thou ſhalt have children whom thou mayſt make Princes in all Lands*;] that is, not only the twelve Apoſtles our Fathers in Chriſt, who firſt begat us, were to rule Chriſts Family, but when they were gone, their Children and Succeſſors ſhould ariſe in their ſtead: *Et nati natorum, & qui naſcentur ab illis*, their direct Succeſſors to all generations ſhall be *Principes populi*, that is, Rulers and Governours of the whole Catholick Church. *De prole enim Eccleſiæ crevit eidem paternitas*, id eſt, *Epiſcopi quos illa genuit, & Patres appellat, & conſtituit in ſedibus Patrum*, ſaith S. *Auſtin*; the Children of the Church become Fathers of the faithful; that is, the Church begets Biſhops, and places them in the ſeat of Fathers, the firſt Apoſtles.

Pſal. 45. 16.

After theſe plain and evident teſtimonies of Scripture, it will not be amiſs to ſay, that this great affair relying not only upon the words of inſtitution, but on matter of fact, paſſed forth into a demonſtration and greateſt notoriety by the Doctrine and Practice of the whole Catholick Church: For ſo S. *Irenæus*, who was one of the moſt Ancient Fathers of the Church, and might eaſily make good his affirmative; *We can* (ſayes he) *reckon the men who by the Apoſtles were appointed Biſhops in Churches, to be their Succeſſors unto us; leaving to them the ſame power and authority which they had.* Thus S. *Polycarp* was by the Apoſtles made Biſhop of *Smyrna*; S. *Clement* Biſhop of *Rome* by S. *Peter*; *and divers others by the Apoſtles*, ſaith *Tertullian*; ſaying alſo that the Aſian Biſhops were conſecrated by S. *John*. And to be ſhort, that Biſhops are the Succeſſors of the Apoſtles in the Stewardſhip and Rule of the Church, is expreſly taught by S. *Cyprian*, and S. *Hierom*, S. *Ambroſe*, and S. *Auſtin*, by *Euthymius*, and *Pacianus*, by S. *Gregory*, and S. *John Damaſcen*, by *Clarius à Muſcula*, and S. *Sixtus*, by *Anacletus*, and S. *Iſidore*; by the Roman Councel under S. *Sylveſter*, and the Councel of *Carthage*: and the διαδοχὴ, or ſucceſſion of Biſhops from the Apoſtles hands in all the Churches Apoſtolical was as certainly known as in our Chronicles we find the ſucceſſion of our Engliſh Kings, and one can no more be denyed than the other. The concluſion from theſe Premiſes I give you in the words of S. *Cyprian*; *Cogitent Diaconi quod Apoſtolos*, id eſt, *Epiſcopos Dominus ipſe elegerit*, Let the Miniſters know that Apoſtles, that is, the Biſhops were choſen by our Bleſſed Lord himſelf: and this was ſo evident, and ſo believed, that S. *Auſtin* affirms it with a *nemo ignorat*, No man is ſo ignorant but he knows this, that our bleſſed Saviour appointed Biſhops over Churches.

*in* 1 Cor. 12. *in* Pſalm 44. *Epiſt.* 1. *Simpronianum.*

*Epiſt.* 65. *ad Rogat.*

*Quæſt. V. & N. T. q.* 197.

Indeed the Gnoſticks ſpake evil of this Order; for they are noted by three Apoſtles, S. *Paul*, S. *Peter*, and S. *Jude*, to be deſpiſers of Government, and to ſpeak evil of Dignities; and what Government it was they did ſo deſpiſe, we may underſtand by the words of S. *Jude*, they were ἐν ἀντιλογίᾳ Κορὲ, in the contradiction or gainſaying of *Corah*, who with his company roſe up againſt *Aaron* the High Prieſt; and excepting theſe who were the vileſt of men, no man within the firſt 300 years after Chriſt, oppoſed Epiſcopacy. But when *Conſtantine* received the Church into his arms, he found it univerſally governed by Biſhops; and therefore no wiſe or good man profeſſing to be a Chriſtian, that is, to believe the Holy Catholick Church, can be content to quit the Apoſtolical Government, (that by which the whole Family of God was fed, and taught, and ruled, and beget to himſelf new Fathers and new Apoſtles, who by wanting ſucceſſion from the Apoſtles of our Lord, have

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have no Ecclesiastical and Derivative Communion with these fountains of our Saviour.

If ever *Vincentius Lirinensis*'s rule could be used in any question, it is in this: *Quod semper, quod ubique, quod ab omnibus*; That Bishops are the Successors of the Apostles in this Stewardship, and that they did alwayes rule the Family, was taught and acknowledged alwayes, and every where, and by all men that were of the Church of God: and if these evidences be not sufficient to convince modest and sober persons in this question, we shall find our faith to fail in many other Articles, of which we yet are very confident: For the observation of the Lords day, the consecration of the holy Eucharist by Priests, the baptizing Infants, the communicating of Women, and the very Canon of the Scripture it self relye but upon the same probation; and therefore the denying of Articles thus proved, is a way (I do not say) to bring in all Sects and Heresies, (that's but little) but a plain path and inlet to Atheism and Irreligion; for by this means it will not only be impossible to agree concerning the meaning of Scripture, but the Scripture it self, and all the Records of Religion will become useless, and of no efficacy or perswasion.

I am entred into a Sea of matter, but I will break it off abruptly, and sum up this inquiry with the words of the Councel of *Chalcedon*, which is one of the four Generals, by our Laws made the measures of judging Heresies: Ἐπίσκοπον εἰς πρεσβυτέρου βαθμὸν ἀναφέραν, ἱεροσυλία ἐστίν, *It is sacrilege to bring back a Bishop to the degree and order of a Presbyter.* It is indeed a rifling the order, and Intangling the gifts, and confounding the method of the holy Ghost; it is a dishonouring them whom God would honour, and a robbing them of those spiritual eminencies with which the Spirit of God does anoint the consecrated heads of Bishops. And I shall say one thing more, which indeed is a great truth, that the diminution of Episcopacy was first introduced by Popery; and the Popes of *Rome* by communicating to Abbots, and other meer Priests, special graces to exercise some essential Offices of Episcopacy, have made this sacred Order to be cheap, and apt to be invaded. But then add this: If *Simon Magus* was in so damnable a condition for offering to buy the gifts and powers of the Apostolical Order, what shall we think of them that *snatch* them away, and pretend to wear them whether the Apostles and their Successors will or no? This is ψεύσασθαι τὸ ἅγιον πνεῦμα, to belye the Holy Ghost; that is the least of it: it is rapine and sacrilege, besides the heresie and schism, and the spiritual lye. For the Government Episcopal, as it was exemplified in the Synagogue, and practised by the same measures in the Temple, so it was transcribed by the eternal Son of God, who translated it into a Gospel Ordinance; it was sanctified by the Holy Spirit, who named some of the persons, and gave to them all power and graces from above: it was subjected in the Apostles first, and by them transmitted to a distinct Order of Ecclesiasticks: it was received into all Churches, consigned in the Records of the Holy Scriptures, preached by the universal voice of all the Christian World, delivered by notorious and uninterrupted practice, and derived to further and unquestionable issue by perpetual succession.

I have done with the hardest part of the Text, by finding out the persons intrusted, *the Stewards of Christs Family*; which though Christ only intimated in this place, yet he plainly enough manifested in others: The Apostles and their Successors the Bishops, are the men intrusted with this great charge; *God grant they may all discharge it well.* And so

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so I pass from the Officers to a consideration of the Office it self, in the next words; *Whom the Lord shall make Ruler over his Houshold, to give them their meat in due season.*

2. The Office it self is the Stewardship, that is Episcopacy, the Office of the Bishop: The name signifies an Office of the Ruler indefinitely, but the word was chosen, and by the Church appropriated to those whom it now signifies, both because the word it self is a monition of duty, and also because the faithful were used to it in the dayes of *Moses* and the Prophets. The word is in the Prophecy of the Church, [*I will give to thee Princes in Peace, καὶ ἐπισκόπους ἐν δικαιοσύνῃ, and Bishops in Righteousness,*] upon which place S. *Hierom* sayes; *Principes Ecclesiæ vocat futuros Episcopos*; [*The Spirit of God calls them who were to be Christian Bishops, Principes, or chief Rulers,*] and this was no new thing; for the chief of the Priests who were set over the rest, are callled Bishops by all the Helleniſt Jews. Thus *Joel* is called ἐπίσκοπος ἐπ' ἄντας, *the Bishop over the Priests*; and the son of *Bani*, ἐπίσκοπος Λευιτῶν, *the Bishop* and *Visitor over the Levites*; and we find at the purging of the Land from Idolatry, the High Priest placed ἐπισκόπους εἰς οἶκον κυρίου, *Bishops over the house of God.* Nay it was the appellative of the High Priest himself, ἐπίσκοπος Ἐλεάζαρ, *Bishop Eleazar, the Son of Aaron the Priest*, to whom is committed the care of Lamps, and the daily Sacrifice, and the holy Unction.

Isa. 60. 17.

*Hunc locum etiam citat S. Clemens Ep. ad Cor.*

Neh. 11.10.

2 King. 11. 18. Numb. 4.16.

Now this word the Church retained, choosing the same Name to her superior Ministers, because of the likeness of the Ecclesiastical Government between the Old and New Testament.

For Christ made no change but what was necessary: Baptism was a Rite among the Jews, and the Lords Supper was but the *post-canium* of the Hebrews changed into a mystery, from a type to a more real exhibition; and the Lords Prayer was a collection of the most eminent devotions of the Prophets and Holy men before Christ, who prayed by the same Spirit; and the censures Ecclesiastical were but an imitation of the proceedings of the Judaical Tribunals; and the whole Religion was but the Law of *Moses* drawn out of its vail into clarity and manifestation; and to conclude in order to the present affair, the Government which *Christ* left was the same as he found it; for what *Aaron* and his Sons, and the Levites were in the Temple, that Bishops, Priests and Deacons are in the Church; it is affirmed by S. *Hierom* more than once; and the use he makes of it is this, *Esto subjectus Pontifici tuo, & quasi animæ parentem suscipe*; Obey your Bishop, and receive him as the nursing Father of your Soul. But above all, this appellation is made honourable by being taken by our blessed Lord himself; for he is called in Scripture the great Shepherd and Bishop of our Souls.

*Epist. 2. ad Nepot. Epistol. ad Evagrium.*

But our enquiry is not after the Name, but the Office, and the Dignity and Duty of it; *Ecclesiæ gubernandæ sublimis ac divina potestas* (so S. *Cyprian* calls it) *a High and a Divine power from God of governing the Church*; *rem magnam & pretiosam in conspectu Domini* (so S. *Cyril*) *a great and pretious thing in the sight of God*; ἄκρα ἐν ἀνθρώποις εὐκλαίων δέος, by *Isidor Pelusiot*; *the utmost limit of what is desirable among men*: But the account upon which it is so desirable, is the same also that makes it formidable. They who have tryed it, and did it conscientiously, have found the burden so great, as to make them stoop with care and labour; and they who do it ignorantly or carelesly, will find it will break their bones: For the Bishops Office is all that duty which can be signified by those excellent words of S. *Cyprian*; *He is a Bishop or Overseer of the Brotherhood, the Ruler of the people, the Shepherd of the Flock, the Governour of*

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*of the Church, the Miniſter of Chriſt, and the Prieſt of God.* Theſe are great titles, and yet leſs than what is ſaid of them in Scripture, which calls them *Salt of the Earth, Lights upon a candleſtick, Stars and Angels, Fathers of our Faith, Embaſſadors of God, Diſpenſers of the Myſteries of God, the Apoſtles of the Churches, and the glory of Chriſt*; but then they are great burdens too, for the Biſhop is πεπιςευμένος τὸν λαὸν τῦ Κυρίυ, intruſted with the Lords people; that's a great charge, but there is a worſe matter that follows; καὶ τὸν ὑπὲρ τῶν ψυχῶν αὐτῶν λόγον ἀπαιτηθησόμενος: the Biſhop is he of whom God will require *an account for all their ſouls*: they are the words of S. *Paul*, and tranſcribed into the 40th Canon of the Apoſtles, and the 24th Canon of the Councel of *Antioch*.

Heb. 13. 17.

And now I hope the envy is taken off; for the honour does not pay for the burden; and we can no ſooner conſider Epiſcopacy in its dignity, as it is a *Rule*; but the very nature of that *Rule* does imply ſo ſevere a duty, that as the load of it is almoſt inſufferable, ſo the event of it is very formidable, if we take not great care. For this Stewardſhip is Κυριότης καὶ διακονία, a Principality and a Miniſtry. So it was in Chriſt; he is Lord of all, and yet he was the Servant of all; ſo it was in the Apoſtles, it was κλῆρος διακονίας καὶ ἀποςολῆς, their lot was to be Apoſtles, and yet to ſerve and miniſter; and it is remarkable, that in *Iſaiah* the 70. uſe the word ἐπίσκοπος or Biſhop; but there they uſe it for the Hebrew word *nechoſheth*, which the Greeks uſually render by ἐργοδιώκτης, φορολόγος, πράκτωρ, and the interlineary tranſlation by *Exactores*. Biſhops are only Gods Miniſters and Tribute gatherers, requiring and overſeeing them that they do their duty; and therefore here the caſe is ſo, and the burden ſo great, and the dignity ſo allayed, that the envious man hath no reaſon to be troubled that his brother hath ſo great a load; nor the proud man plainly to be delighted with ſo honourable a danger. It is indeed a Rule, but it is paternal; it is a Government, but it muſt be neither ἀναγκαστικὸν nor αἰσχροκερδὲς, it is neither a power to conſtrain, nor a commiſſion to get wealth; for it muſt be without neceſſity, and not for filthy lucre ſake; but it is a Rule, ὡς διακονοῦντος, ſo S. *Luke*, *as of him that miniſters*; ὡς πάντων δοῦλος, ſo S. *Mark*, *as of him that is ſervant of all*; ὡς πόδας νιπτοῦντος, ſo S. *John*; ſuch a principality as he hath *that waſhes the feet* of the weary Traveller; or if you pleaſe, take it in the words of our bleſſed Lord himſelf, that [*He that will be chief among you let him be your Miniſter*,] meaning that if under Chriſts Kingdom you deſire Rule, poſſibly you may have it; but all that rule under him are Servants to them that are ruled; and therefore you get nothing by it, but a great labour and a buſie employment, a careful life, and a neceſſity of making ſevere accounts. But all this is nothing but the general meaſures, I cannot be uſeful or underſtood unleſs I be more particular. The particulars we ſhall beſt enumerate by recounting thoſe great conjugations of worthy offices and actions by which Chriſtian Biſhops have bleſſed and built up Chriſtendom; for becauſe we muſt be followers of them, as they were of Chriſt, the recounting what they did worthily in their Generations, will not only demonſtrate how uſeful, how profitable, how neceſſary Epiſcopacy is to the Chriſtian Church, but it will at the ſame time teach us our duty, by what ſervices we are to benefit the Church, in what works we are to be employed, and how to give an account of our Stewardſhip with joy.

Acts 1. 25.
Iſai. 60. 17.
1 Pet. 5. 1, 5.
Luke 22. 27.
Mark 10. 43.
John 13. 13.

1. The Chriſtian Church was founded by Biſhops, not only becauſe the Apoſtles, who were Biſhops, were the firſt Preachers of the Goſpel, and Planters of Churches, but becauſe the Apoſtolical men, whom the

Apo-

Apoſtles uſed in planting and diſſeminating Religion, were by all Antiquity affirmed to have been Dioceſan Biſhops; inſomuch that as S. *Epiphanius* witneſſes, there were at the firſt diſſeminations of the faith of Chriſt, many Churches who had in them no other Clergy, but a Biſhop and his Deacons, and the Presbyters were brought in afterwards as the harveſt grew greater: But the Biſhops names are known, they are *recorded in the Book of Life*, and *their praiſe is in the Goſpel*; ſuch were *Timothy* and *Titus*, *Clemens* and *Linus*, *Marcus* and *Dionyſius*, *Oneſimus* and *Caius*, *Epaphroditus* and S. *James our Lords brother*, *Evodius* and *Simeon*; all which, if there be any faith in Chriſtians that gave their lives for a teſtimony to the faith, and any truth in their ſtories; and unleſs we who believe *Thucydides* and *Plutarch*, *Livy* and *Tacitus*, think that all Church ſtory is a perpetual Romance, and that all the brave men, the Martyrs and the Doctors of the Primitive Church, did conſpire as one man to abuſe all Chriſtendom for ever; I ſay unleſs all theſe impoſſible ſuppoſitions be admitted, all theſe whom I have now reckoned were Biſhops fixed in ſeveral Churches, and had Dioceſes for their Charges.

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Lib. 3. Tit. 1.

The conſequent of this conſideration is this: If Biſhops were thoſe upon whoſe Miniſtry Chriſt founded and built his Church, let us conſider what great wiſdom is required of them that ſeem to be Pillars: the Stewards of Chriſts Family muſt be wiſe; that Chriſt requires: and if the Order be neceſſary to the Church, wiſdom cannot but be neceſſary to the Order; for it is a ſhame if they who by their Office are Fathers in Chriſt, ſhall by their unskilfulneſs be but Babes themſelves, underſtanding not the ſecrets of Religion, the myſteries of Godlineſs, the perfections of the Evangelical Law, all the advantages and diſadvantages in the Spiritual Life. A Biſhop muſt be exerciſed in Godlineſs, a man of great experience in the ſecret conduct of Souls, not ſatisfied with an ordinary skill in making Homilies to the people, and ſpeaking common exhortations in ordinary caſes; but ready to anſwer in all ſecret inquiries, and able to convince the gainſayers, and to ſpeak wiſdom amongſt them that are perfect.

If the firſt Biſhops laid the foundation, their Succeſſors muſt not only preſerve whatſoever is fundamental, but build up the Church in a moſt holy Faith, taking care that no Hereſie ſap the foundation, and that no hay or rotten wood be built upon it; and above all things, that a moſt holy life be ſuperſtructed upon a holy and unreprovable Faith. So the Apoſtles laid the foundation, and built the walls of the Church, and their Succeſſors muſt raiſe up the roof as high as Heaven. For let us talk and diſpute eternally, we ſhall never compoſe the controverſies in Religion, and eſtabliſh truth upon unalterable foundations, as long as men handle the word of God deceitfully, that is, with deſigns and little artifices, and ſecular partialities; and they will for ever do ſo, as long as they are proud or covetous. It is not the difficulty of our queſtions, or the ſubtilty of our Adverſaries that makes diſputes interminable; but we ſhall never cure the itch of diſputing, or eſtabliſh Unity, unleſs we apply our ſelves to humility, and contempt of riches. If we will be contending, let us contend like the Olive and the Vine, who ſhall produce beſt, and moſt fruit; not like the Aſpine and the Elm, which ſhall make moſt noiſe in a wind. And all other methods are a beginning at a wrong end. And as for the people; the way to make them conformable to the wiſe and holy rules of Faith and Government, is by reducing them to live good lives. When the children of *Iſrael* gave themſelves

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to gluttony and drunkenness, and filthy lusts, they quickly fell into abominable idolatries; and S. *Paul* says, that men make shipwrack of their Faith by putting away a good conscience; for the mystery of Faith is best preserved ἐν καθαρᾷ συνειδήσει, in a pure conscience, saith the same Apostle: secure but that, and we shall quickly end our disputes, and have an obedient and conformable people; but else never.

1 Tim. 1. 19. 2 Tim. 3. 9.

2. As Bishops were the first Fathers of Churches, and gave them being; so they preserve them in being: For without Sacraments there is no Church, or it will be starved and dye; and without Bishops there can be no Priests, and consequently no Sacraments; and that must needs be a supreme Order from whence Ordination itself proceeds. For it is evident and notorious, that in Scripture there is no Record of Ordination, but an Apostolical hand was in it; one of the ἄνδρες ἡγούμενοι, one of the chief, one of the superior and ruling Clergy; and it is as certain in the descending ages of the Church, the Bishop always had that power, it was never denied to him, and it was never imputed to Presbyters: and S. *Hierom* himself, when out of his anger against *John* Bishop of *Jerusalem* he endeavoured to equal the Presbyter with the Bishop, though in very many places he spake otherwise, yet even then also, and in that heat, he excepted *Ordination*, acknowledging that to be the Bishops peculiar. And therefore they who go about to extinguish Episcopacy, do as *Julian* did; they destroy the Presbytery and starve the Flock, and take away their Shepherds, and dispark their pastures, and tempt Gods providence to extraordinaries, and put the people to hard shifts, and turn the channels of salvation quite another way, and leave the Church to a perpetual uncertainty, whether she be alive or dead, and the people destitute of the life of their Souls, and their daily bread, and their spiritual comforts, and holy blessings.

The consequent of this is: If Sacraments depend upon Bishops, then let us take care that we convey to the people holy and pure materials, sanctified with a holy Ministry, and ministred by holy persons: For although it be true, that the efficacy of the Sacraments does not depend wholly upon the worthiness of him that ministers; yet it is as true, that it does not wholly rely upon the worthiness of the Receiver; but both together relying upon the goodness of God, produce all those blessings which are designed. The Minister hath an influence into the effect, and does very much towards it; and if there be a failure there, it is a defect in one of the concurring causes; and therefore an unholy Bishop is a great diminution to the peoples blessing. S. *Hierom* presses this severely: *Impiè faciunt, &c. They do wickedly who affirm, that the holy Eucharist is consecrated by the words* [alone] *and solemn prayer of the Consecrator, and not also by his life and holiness*: And therefore S. *Cyprian* affirms, that *none but holy and upright men are to be chosen, who offering their Sacrifices worthily to God, may be heard in their prayers for the Lords people*: but for others; *Sacrificia eorum panis luctus* (saith the Prophet *Hosea*,) *their Sacrifices are like the bread of sorrow, whoever eats thereof shall be defiled.*

*In Cap. 2. Zeph.*

*Lib. 1. Ep. 4.*

This discourse is not mine but S. *Cyprian's*: and although his words are not to be understood dogmatically, but in the case of duty and caution; yet we may lay our hands upon our hearts, and consider how we shall give an account of our Stewardship, if we shall offer to the people the bread of God with impure hands; it is of itself a pure nourishment, but if it passes through an unclean vessel, it loses much of its excellency.

3. The like also is to be said concerning Prayer: For the Episcopal

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Order is appointed by God to be the great Miniſters of Chriſts Prieſthood, that is, to ſtand between Chriſt and the people in the entercourſe of prayer and bleſſing. *We will give our ſelves continually to prayer*, ſaid the Apoſtles, that was the one half of their employment; and indeed a Biſhop ſhould ſpend very much of his time in holy prayer, and in diverting Gods judgments, and procuring bleſſings to the people; for in all times, the chief of the Religion was ever the chief Miniſter of bleſſing. Thus *Abraham* bleſſed *Abimelech*, and *Melchiſedeck* bleſſed *Abraham*, and *Aaron* bleſſed the people; and *without all controverſie* (ſaith the Apoſtle) *the leſs is bleſſed of the greater.* But then *we know that God heareth not ſinners*; and it muſt be *the effectual fervent prayer of a righteous man* that ſhall *prevail.*

And therefore we may eaſily conſider that a vitious Prelate is a great calamity to that Flock which he is appointed to bleſs and pray for. How ſhall he reconcile the penitents, who is himſelf at enmity with God? How ſhall the Holy Spirit of God deſcend upon the Symbols at his Prayer who does perpetually grieve him, and quench his holy fires, and drive him quite away? How ſhall he that hath not taſted of the Spirit by contemplation, ſtir up others to earneſt deſires of Cœleſtial things? Or what good ſhall the people receive, when the Biſhop lays upon their head a covetous or a cruel, an unjuſt or an impure hand? But therefore, that I may uſe the words of S. *Hierom*; *Cum ab Epiſcopo gratia in populum transfundatur, & mundi totius & Eccleſiæ totius condimentum ſit Epiſcopus, &c.* Since it is intended that from the Biſhop grace ſhould be diffuſed amongſt all the people, there is not in the world a greater indecency than a holy office miniſtred by an unholy perſon, and no greater injury to the people, than that of the bleſſings which God ſends to them by the miniſteries Evangelical they ſhould be cheated and defrauded by a wicked Steward. And therefore it was an excellent Prayer which to this very purpoſe was by the Son of *Sirach* made in behalf of the High-Prieſts the Sons of *Aaron*; [*God give you wiſdom in your heart to judge his people in Righteouſneſs, that their good things be not aboliſhed, and that their glory may endure for ever.*]

*Dial. adv. Lucifer.*

Eccleſ. 45. 26.

4. All the Offices Eccleſiaſtical always were, and ought to be conducted by the Epiſcopal Order, as is evident in the univerſal Doctrine and Practice of the Primitive Church: οἱ πρεσβύτεροι ἢ διάκονοι ἄνευ γνώμης τοῦ ἐπισκόπου μηδὲν ὑπερτελείτωσαν. It is the 40th Canon of the Apoſtles, *Let the Presbyters and Deacons do nothing without leave of the Biſhop*: but that caſe is known.

*Et* 24. *C. Concil. Antioch.*

The conſequent of this conſideration is no other than the admonition in my Text: *We are Stewards of the manifold grace of God*, and diſpenſers of the myſteries of the Kingdom; and *it is required of Stewards that they be found faithful*; *that we preach the word of God in ſeaſon and out of ſeaſon, that we rebuke and exhort, admoniſh and correct*: for theſe God calls *Paſtores ſecundùm cor meum, Paſtors according to his own heart, which feed the people with knowledge and underſtanding*; but they muſt alſo *comfort the afflicted, and bind up the broken heart*; miniſter the Sacraments with great diligence, and righteous meaſures, and abundant charity, always having in mind thoſe paſſionate words of Chriſt to S. *Peter*, If thou loveſt me, *feed my ſheep*; if thou haſt any love to me, *feed my lambs.*

1 Cor. 4. 1, 2, 3.

Jer. 3. 15.

And let us remember this alſo, that nothing can enforce the people to obey their Biſhops as they ought, but our doing that duty and charity

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to them which God requires. There is reaſon in theſe words of S. *Chryſoſtom*, [ *It is neceſſary that the Church ſhould adhere to their Biſhop as the body to the head, as plants to their roots, as rivers to their ſprings, as Children to their Fathers, as Diſciples to their Maſters.* ] Theſe ſimilitudes expreſs not only the relation and dependency, but they tell us the reaſon of the Duty: The Head gives light and reaſon to conduct the Body; the Roots give nouriſhment to the Plants; and the Springs, perpetual emanation of Waters to the Channels: Fathers teach and feed their Children; and Diſciples receive wiſe Inſtructions from their Maſters: and if we be all this to the People, they will be all that to us; and Wiſdom will compel them to ſubmit, and our Humility will teach them Obedience, and our Charity will invite their compliance; our good example will provoke them to good works, and our meekneſs will melt them into ſoftneſs and flexibility: For all the Lords people are *Populus voluntarius*, a free and willing people; and we, who cannot compel their bodies, muſt thus conſtrain their Souls, by inviting their Wills, by convincing their Underſtandings, by the beauty of fair example, the efficacy and holineſs, and the demonſtrations of the Spirit.

This is *experimentum ejus qui in nobis loquitur Chriſtus*, The experiment of Chriſt that ſpeaketh in us: For to this purpoſe thoſe are excellent words which S. *Paul* ſpake, [ *Remember them who have the rule over you, whoſe faith follow, conſidering the end of their converſation.* ] There lies the demonſtration; and thoſe Prelates who teach good life, whoſe Sermons are the meaſures of Chriſt, and whoſe Life is a copy of their Sermons, theſe muſt be followed, and ſurely theſe will; for theſe are burning and ſhining Lights: but if we hold forth falſe fires, and by the amuſement of evil examples call the Veſſels that ſail upon a dangerous Sea to come upon a Rock, or an iron Shore inſtead of a ſafe Harbour, we cauſe them to make ſhipwreck of their precious Faith, and to periſh in the deceitful and unſtable waters: *Vox operum fortiùs ſonat quàm verborum:* A good Life is the ſtrongeſt argument that your Faith is good, and a gentle voice will be ſooner entertained than a voice of thunder; but the greateſt eloquence in the world is a meek ſpirit, and a liberal hand; theſe are the two Paſtoral Staves the Prophet ſpeaks of, *nognam & hovelim, beauty and bands*; he that hath the ſtaff of the beauty of holineſs, the ornament of fair example, he hath alſo the ſtaff of bands, *atque in funiculis Adam trahet eos, in vinculis charitatis*, as the Prophet *Hoſea*'s expreſſion is, he ſhall draw the people after him by the cords of a man, by the bands of a holy charity. But if againſt all theſe demonſtrations any man will be refractory, we have inſtead of a ſtaff an Apoſtolical Rod, which is the laſt and lateſt remedy, and either brings to repentance, or conſigns to ruine and reprobation.

Heb. 13. 7.

Zech. 11. 7.

Cap. 11.

If there were any time remaining, I could reckon that the Epiſcopal Order is the Principle of Unity in the Church; and we ſee it is ſo, by the innumerable Sects that ſprang up when Epiſcopacy was perſecuted. I could add, how that Biſhops were the the cauſe that S. *John* wrote his Goſpel; that the Chriſtian Faith was for 300 years together bravely defended by the Sufferings, the Priſons, and Flames, the Life and the Death of Biſhops, as the principal Combatants; that the Fathers of the Church, whoſe Writings are held in ſo great veneration in all the Chriſtian World, were almoſt all of them Biſhops. I could add, That the Reformation of Religion in *England* was principally by the Preachings and the Diſputings, the Writings and the Martyrdom of Biſhops: That Biſhops have ever ſince been the greateſt defenſatives againſt Popery: That

That *England* and *Ireland* were governed by Biſhops ever ſince they were Chriſtian, and under their Conduct have for ſo many Ages enjoyed all the bleſſings of the Goſpel. I could add alſo, That Epiſcopacy is the great ſtabiliment of Monarchy; but of this we are convinced by a ſad and too dear bought Experience: I could therefore inſtead of it, ſay, That Epiſcopacy is the great ornament of Religion; That as it reſcues the Clergy from contempt, ſo it is the greateſt preſervative of the Peoples Liberty from Eccleſiaſtick Tyranny on one hand (the Gentry being little better than Servants while they live under the Presbytery,) and Anarchy and Licentiouſneſs on the other; That it endears Obedience, and is ſubject to the Laws of Princes, and is wholly ordained for the good of Mankind, and the benefit of Souls. But I cannot ſtay to number all the Bleſſings which have entered into the World at this door: I only remark theſe becauſe they deſcribe unto us the Biſhops Imployment, which is, to be buſie in the ſervice of Souls, to do good in all capacities, to ſerve every mans need, to promote all publick benefits, to cement Governments, to eſtabliſh Peace, to propagate the Kingdom of Chriſt, to do hurt to no man, to do good to every man; that is, ſo to miniſter, that Religion and Charity, publick Peace and Private Bleſſings may be in their exaltation. SERM. IV.

As long as it was thus done by the Primitive Biſhops, the Princes and the People gave them all honour; Inſomuch that by a Decree of *Conſtantine* the Great, the Biſhop had power given him to retract the Sentences made by the Preſidents of Provinces; and we find in the Acts of S. *Nicholas*, that he reſcued ſome innocent perſons from death when the Executioner was ready to ſtrike the fatal blow; which thing, even when it fell into inconvenience, was indeed forbidden by *Arcadius* and *Honorius*; but the confidence and honour was only changed, it was not taken away; for the condemned Criminal had leave to appeal to the *Audientia Epiſcopalis*, to the Biſhops Court. This was not any right which the Biſhops could challenge, but a reward of their Piety; and ſo long as the holy Office was holily adminiſtred, the World found ſo much comfort and ſecurity, ſo much juſtice and mercy, ſo many temporal and ſpiritual Bleſſings conſequent to the Miniſtries of that Order, that, as the *Galatians* to S. *Paul*, men have plucked out their eyes to do them ſervice, and to do them honour: For then Epiſcopacy did that good that God intended by it; it was a Spiritual Government, by Spiritual Perſons, for Spiritual Ends: Then the Princes and the People gave them honours, becauſe they deſerved and ſought them not; then they gave them wealth, becauſe they would diſpend it wiſely, frugally, and charitably: Then they gave them power, becauſe it was ſure to be uſed for the defence of the innocent, for the relief of the oppreſſed, for the puniſhment of evil doers, and the reward of the virtuous: Then they deſired to be judged by them, becauſe their Audiences or Courts did ἠσυχάζειν τὸ βαρβαρικὸν, they appeaſed all furious Sentences, and taught gentle Principles, and gave merciful Meaſures, and in their Courts were all Equity and Piety, and Chriſtian Determinations.

But afterwards, when they did fall εἰς δυναστείαν, into ſecular methods, and made their Counſels vain by pride, and dirtied their ſentences with money, then they became like other men; and ſo it will be, unleſs the Biſhops be more holy than other men: but when our ſanctity and ſeverity ſhall be as eminent as the calling is, then we ſhall be called to Councils, and ſit in publick meetings, and bring comfort to private Families, and rule in the hearts of men by a *jus relationis*, ſuch as was

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between the Roman Emperors and the Senate; they courted one another into power, and in giving honour strived to out-do each other; for from an humble wise man, no man will snatch an imployment that is honourable; but from the proud and from the covetous every man endeavours to wrest it, and thinks it lawful prize.

My time is now done; and therefore I cannot speak to the third part of my text, the reward of the good Steward and of the bad; I shall only mention it to you in a short exhortation, and so conclude. In the Primitive Church a Bishop was never admitted to publick penance; not only because in them every crime is ten, and he that could discern a publick shame, could not deserve a publick honour; nor yet only because every such punishment was scandalous, and did more evil by the example of the crime, than it could do good by the example of the punishment; but also because no spiritual power is higher than the Episcopal, and therefore they were to be referred to the Divine judgment, which was likely to fall on them very heavily: διχοτομήσει ἄχρηστον ὁ Κύριος: the Lord will cut the evil Stewards asunder; he will suffer Schisms and Divisions to enter in upon us, and that will sadly cut us asunder; but the evil also shall fall upon their persons, like the punishment of quartering Traitors, ἵνα καί σε διαμελείῃ τιμήσῃ, punishment with the circumstances of detestation and exemplarity. Consider therefore what is your great duty. Consider what is your great danger. The lines of duty I have already described; only remember how dear and precious Souls are to God, since for their salvation Christ gave his bloud, and therefore will not easily lose them, whom though they had sinned against him, yet he so highly valued; remember that you are Christs Deputies in the care of Souls, and that you succeed in the place of the Apostles. *Non est facile stare loco Pauli, & tenere gradum Petri*; You have undertaken the work of S. *Paul*, and the Office of S. *Peter*, and what think you upon this account will be required of us? S. *Hierom* expresses it thus. The wisdom and skill of a Bishop ought to be so great, that his countenance, his gesture, his motion, every thing should be vocal, *ut quicquid agit, quicquid loquitur, doctrina sit Apostolorum*: that whatever he does or speaks be doctrine Apostolical. The ancient Fathers had a pious opinion, that besides the Angel guardian which is appointed to the guard of every man, there is to every Bishop a second Angel appointed to him at the Consecration; and to this *Origen* alludes, saying that every Bishoprick hath two Angels, the one visible and the other invisible. This is a great matter, and shews what a precious thing that Order and those Persons are in the eyes of God; but then this also means, that we should live Angelick lives, which the Church rarely well expresses by saying, that Episcopal dignity is the Ecclesiastick state of perfection, and supposes the persons to be so far advanced in holiness, as to be in the state of confirmation in grace. But I shall say nothing of these things, because it may be they press too hard; but the use I shall make of it upon occasion of the reward of the good and bad Steward, is to remind you of your great danger. For if it be required of Bishops to be so wise and so holy, so industrious and so careful, so busie and so good up to the height of best examples; if they be anointed of the Lord, and are the Husbands of the Churches; if they be the Shepherds of the flock, and Stewards of the household; it is very fit they consider their danger, that they may be careful to do their duty. S. *Bernard* considers it well in his Epistle to *Henry* Archbishop of *Sens*; If I lying in my Cell, and smoaking under a Bushel, not shining, yet cannot avoid the breath of the winds, but that my light is almost blown out;

out; what will become of my Candle, if it were placed on a candlestick and set upon a hill? I am to look to my self alone, and provide for my own salvation; and yet I offend my self, I am weary of my self, I am my own scandal and my own danger; my own eye, and mine own belly, and my own appetite find me work enough; and therefore God help them who besides themselves are answerable for many others. *Jacob* kept the Sheep of *Laban*; and we keep the Sheep of Christ; and *Jacob* was to answer for every sheep that was stoln, and every Lamb that was torn by the wild beast; and so shall we too, if by our fault one of Christs Sheep perish; and yet it may be there are 100000 Souls committed to the care and conduct of some one Shepherd, who yet will find his own Soul work enough for all his care and watchfulness. If any man should desire me to carry a Frigat into the *Indies*, in which a 100 men were imbarqued; I were a mad man to undertake the charge without proportionable skill: and therefore when there is more danger, and more Souls, and rougher Seas, and more secret Rocks, and horrible storms, and the shipwrack is an eternal loss, the matter will then require great consideration in the undertaking, and greatest care in the conduct.

Upon this account we find many brave persons in the first and in the middle ages of the Church with great resolution refusing Episcopacy. I will not speak of those who for fear of Martyrdom declined it, but those who for fear of damnation did refuse. S. *Bernard* was by three rich Cities severally called to be their Bishop, and by two to be their Archbishop, and he refused them; S. *Dominicus* refused four successively; S. *Thomas Aquinas* refused the Archbishoprick of *Naples*, and *Vincentius Ferrerius* would not accept of *Valentia*, or *Ilerda*; and *Bernardinus Senensis* refused the Bishopricks of *Sens*, *Urbin* and *Ferrara*. They had reason; and yet if they had done amiss in that Office which they declined, it had been something more excusable; but if they that seek it be as careless in the Office as they are greedy of the honour, that will be found intolerable. *Electus Episcopus ambulat in disco, recusans volvitur in arenâ*, said the Hermit in S. *Hierom*, The Bishop walks upon round and trundling stones, but he that refuses it, stands upon a floor. But I shall say no more of it; because I suppose you have read it and considered it in S. *Chrysostoms* six books *de sacerdotio*, in the *Apologetie* of S. *Greg. Naz.* in the pastoral of S. *Greg.* of *Rome*; in S. *Dionysius*'s 8th Epistle to *Demophilus*; in the letters of *Epiphanius* to S. *Hierom*, in S. *Austins* Epistle to *Bishop Valerius*, in S. *Bernard*'s life of S. *Malcahy*, in S. *Hierom*'s 138 Epistle to *Fabiola*. These things I am sure you could not read without trembling; and certainly, if it can belong to any Christian, then [work out your salvation with fear and trembling] that's the Bishops burden. For the Bishop is like a man that is surety for his friend; he is bound for many, and for great summs; what is to be done in this case, *Solomons* answer is the way: *Do this now, my Son, deliver thy self, make sure thy friend, give not sleep to thine eyes, nor slumber to thine eye-lids*: that is, be sedulous to discharge thy trust, to perform thy charge; be zealous for souls, and careless of money; and remember this, that even in Christs Family there was one sad example of an Apostate Apostle; and he fell into that fearful estate merely by the desire and greedines of money. Be warm in zeal, and indifferent in thy temporalities: For he that is zealous in temporals, and cold in the spiritual; he that doth the accessories of his calling by himself, and the principal by his Deputies; he that is present at the feast of Sheepshearing, and puts others to feed the flock, hath no sign at all upon him

Prov. 6. 34.

of

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of a good Shepherd. *It is not fit for us to leave the word of God, and to serve tables*, said the Apostles: And if it be a less worthy Office to serve the Tables even of the poor, to the diminution of our care in the dispensation of Gods Word, it must needs be an unworthy employment to leave the Word of God, and to attend the rich and superfluous furniture of our own Tables. Remember the quality of your Charges. *Civitas est, Vigilate ad custodiam & concordiam; sponsa est, studete amari; oves sunt, intendite pastui:* The Church is a Spouse; the Universal Church is Christs Spouse, but your own Dioceſs is yours; behave your selves so that ye be beloved: Your people are as Sheep, and they must be fed, and guided, and preserved, and healed, and brought home: The Church is a City, and you are the watchmen; take care that the City be kept at unity in itself; be sure to make peace amongst your people, suffer no hatreds, no quarrels, no Suits at Law amongst the Citizens, which you can avoid; make peace in your Dioceſses by all the ways of prudence, piety, and authority that you can; and let not your own corrections of criminals be to any purpose but for their amendment, for the cure of offenders as long as there is hope, and for the security of those who are sound and whole: Preach often, and pray continually; let your Discipline be with charity, and your Censures slow; let not Excommunications pass for trifles, and drive not away the fly from your brothers forehead with a hatchet; give Counsel frequently, and Dispensations seldom, but never without necessity or great charity; let every place in your Dioceſs say, *Invenerunt me vigiles*, the Watchmen have found me out, *hassovelim*; They that walk the City round have sought me out and found me: *Let every one of us* (as S. *Paul's* expression is) *shew himself a Workman that shall not be ashamed*; *operarium inconfusibilem*, mark that, such a labourer as shall not be put to shame for his illness or his unskilfulness, his falseness and unfaithfulness, in that day when the great Bishop of Souls shall make his last and dreadful Visitation; For be sure, there is not a carkase nor a skin, not a lock of wool, nor a drop of milk of the whole Flock, but God shall for it call the Idol Shepherd to a severe account: And how, think you, will his anger burn, when he shall see so many Goats standing at his left hand, and so few Sheep at his right? and upon inquiry shall find, that his Ministring Shepherds were Wolves in Sheeps cloathing? and that by their ill Example, or pernicious Doctrines, their care of Money, and careleſness of their Flocks, so many Souls perish; who if they had been carefully and tenderly, wisely and conscientiously handled, might have shined as bright as Angels? And it is a sad consideration to remember, how many Souls are pitifully handled in this World, and carelesly dismissed out of this World; they are left to live at their own rate, and when they are sick they are bidden to be of good comfort, and then all is well; who when they are dead, find themselves cheated of their precious and invaluable Eternity. Oh, how will those Souls in their eternal Prisons for ever curse those evil and false Guides! And how will those evil Guides themselves abide in Judgment, when the Angels of wrath snatch their abused People into everlasting Torments? For will God bless them, or pardon them, by whom so many Souls perish? Shall they reign with Christ who evacuate the death of Christ, and make it useless to dear Souls? Shall they partake of Christs Glories, by whom it comes to pass that there is less joy in Heaven itself, even because sinners are not converted, and God is not glorified, and the people is not instructed, and the Kingdom of God is not filled? Oh no; the curses of a false Prophet will fall upon them, and the reward

*S. Bernard. ad Henr. Episc. Senens. m.*

2 Tim. 2.

ward of the evil Steward will be their portion; and they who deſtroyed the Sheep, or neglected them, ſhall have their portion with Goats for ever and ever in everlaſting burnings, in which it is impoſſible for a man to dwell.

Can any thing be beyond this? beyond damnation? Surely a man would think, not: And yet I remember a ſevere ſaying of S. *Gregory*, *Scire debent Prelati, quod tot mortibus digni ſunt, quot perditionis exempla ad ſubditos extenderunt*; One damnation is not enough for an evil Shepherd; but for every Soul who dies by his evil example or pernicious careleſneſs, he deſerves a new death, a new damnation. Let us therefore be wiſe and faithful, walk warily, and watch carefully, and rule diligently, and pray aſſiduouſly; for God is more propenſe to rewards than to puniſhments; and the good Steward that is wiſe and faithful in his diſpenſation, ſhall be greatly bleſſed: But how? *He ſhall be made ruler over the houſhold.* What is that? for he is ſo already. True; but he ſhall be much more; *Ex diſpenſatore faciet procuratorem*; God will treat him as *Joſeph* was treated by his Maſter; he was firſt a Steward, and then a Procurator, one that ruled his Goods without account, and without reſtraint: Our Miniſtry ſhall paſs into Empire, our Labour into Reſt, our Watchfulneſs into Fruition, and our Biſhoprick to a Kingdom. In the mean time our Biſhopricks are a great and weighty Care, and in a ſpiritual ſenſe our Dominion is founded in Grace, and our Rule is in the hearts of the people, and our Strengths are the Powers of the Holy Ghoſt, and the Weapons of our warfare are Spiritual; and the Eye of God watches over us curiouſly, to ſee if we watch over our Flocks by day and by night: And though the Primitive Church (as the Eccleſiaſtick Hiſtories obſerve) when they depoſed a Biſhop from his Office, ever concealed his Crime, and made no Record of it; yet remember this, that God does and will call us to a ſtrict and ſevere account: Take heed that you may never hear that fearful Sentence, *I was hungry, and ye gave me no meat.* If you ſuffer Chriſts little ones to ſtarve, it will be required ſeverely at your hands: And know this, that the time will quickly come in which God ſhall ſay unto thee in the words of the Prophet, *Where is the Flock that was given thee, thy beautiful Flock? What wilt thou ſay when he ſhall viſit thee?* Jer. 13. 20, 21.

*God of his mercy grant unto us all to be ſo faithful and ſo wiſe as to convert Souls, and to be ſo bleſſed and ſo aſſiſted, that we may give an account of our Charges with joy, to the glory of God, to the edification and ſecurity of our Flocks, and the ſalvation of our own Souls, in that day when the great Shepherd and Biſhop of our Souls ſhall come to Judgment, even our Lord and Saviour Jeſus Chriſt; To whom, with the Father and the Holy Ghoſt, be all Honour and Glory, Love and Obedience, now and for evermore,* Amen.

FINIS.

*Thurſday*, May 9.

ORdered, That the Speaker do give the Reverend Father in God, the Lord Biſhop of *Down*, the Thanks of this Houſe for his yeſterdays pains; and that he deſire him to Print his Sermon.

*John Keating*, Cler. Parl.

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11 *die* Maii, 1661.

ORdered, That Sir *Theophilus Jones* Knight, *Marcus Trever* Eſq; Sir *William Domvile* Knight, His Majeſties Attorney General, and *Richard Kirle* Eſq; be and are hereby appointed a Committee to return Thanks unto the Lord Biſhop of *Down* for his Sermon Preached on *Wedneſday* laſt unto the Lords Juſtices, and Lords Spiritual and Temporal, whereunto the Houſe of Commons were invited; and that they deſire his Lordſhip from this Houſe to cauſe the ſame to be forthwith printed and publiſhed.

*Copia Vera.* Ex. per *Philip Ferneley*, Cler. Dom. Com.

A

# SERMON

Preached at the Opening of the

# PARLIAMENT

OF

# IRELAND,

*May* 8. 1661.

Before the Right Honourable the Lords Juſtices, and the Lords Spiritual and Temporal, and the Commons.

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BY

*Jeremy Taylor*, D. D. Lord Biſhop of *Down* and *Connor*.

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*Salus in multitudine conſulentium.*

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*LONDON*,

Printed for *R. Royſton*, Bookſeller to the King's moſt Excellent Majeſty. 1672.

A

# SERMON

Preached at the Opening of the

# PARLIAMENT

OF

# IRELAND,

July 8. 1661.

Before the Right Honourable the Lords Justices,
and the Lords Spiritual and Temporal,
and the Commons.

BY

Jeremy Taylor, D. D. Lord Bishop of Down
and Connor.

Salus in multitudine consiliorum.

LONDON,

Printed for R. Royston, Bookseller to the King's most Excellent Majesty. 1672.

To the Right Honourable

The Lords Spiritual and Temporal, and Commons of *Ireland* Assembled in

# PARLIAMENT.

My Lords and Gentlemen,

I *Ought not to dispute Your Commands for the printing my Sermon of* Obedience, *lest my Sermon should be* protestatio contra factum: *here I know my Example would be the best Use to this Doctrine, and I am sure to find no inconveniency so great as that of Disobedience; neither can I be confident that I am wise in any thing but when I obey, for then I have the Wisdom of my Superior for my warrant, or my excuse. I remember the saying of* Aurelius *the Emperor,* Æquius est me tot & talium amicorum consilium, quam tot tales meam unius voluntatem sequi. *I could easily have pretended excuses; but that day I had taught others the contrary, and I would not shed that Chalice which my own hands had newly filled with Waters issuing from the Fountains of Salvation.*

*My eyes are almost grown old with seeing the horrid mischiefs which came from Rebellion and Disobedience; and I would willingly now be blessed with observation of Peace and Righteousness, Plenty and Religion, which do already, and I hope shall for ever, attend upon Obedience to the best* KING *and the best* CHURCH *in the World. I see no objection against my hopes, but that which ought least of all in this case to be pretended: Men pretend Conscience against Obedience; expresly against S.* Paul's *Doctrine, teaching us to* obey for conscience sake; *but to disobey for Conscience in a thing indifferent, is never to be found in the Books of our Religion.*

*It is very hard when the Prince is forc'd to say to his rebellious Subject, as God did to his stubborn People,* Quid faciam tibi? *I have tried all the wayes I can to bring thee home, and what shall I now do unto thee? The Subject should rather say,* Quid me vis facere? *What wilt thou have me to do? This Question is the best end of Disputations.* Corrumpitur atque dissolvitur Imperantis officium, si quis ad id quod facere jussus est, non obsequio debito, sed consilio non considerato respondeat, *said one in* A. Gellius: *When a Subject is commanded to obey, and he disputes, and sayes,* Nay, but the other is better; *he is like a Servant that gives his Master necessary Counsel, when he requires of him a necessary Obedience:* Utilius parere edicto quam efferre consilium; *he had better*

*obey than give counſel, by how much it is better to be profitable than to be witty, to be full of goodneſs rather than full of talk and Argument.*

*But all this is acknowledged true in ſtrong men, but not in the weak; in vigorous, but not in tender Conſciences; for Obedience is ſtrong Meat, and will not down with weak ſtomacks: As if in the World any thing were eaſier than to obey, for we ſee that the food of Children is Milk and Laws; the Breaſt-milk of their Nurſes and the Commands of their Parents is all that Food and Government by which they are kept from harm and hunger, and conducted to life and wiſdom. And therefore they that are weak Brethren, of all things in the World have the leaſt reaſon to pretend an excuſe for Diſobedience; for nothing can ſecure them but the wiſdom of the Laws; for they are like Children in minority, they cannot be truſted to their own conduct, and therefore muſt live at the publick charge, and the wiſdom of their Superiors is their guide and their ſecurity. And this was wiſely adviſed by S.* Paul, Him that is weak in the Faith receive, but not to doubtful diſputations; *that's not the way for him; Children muſt not diſpute with their Fathers and their Maſters: If old men will diſpute, let them look to it; that's meat for the ſtrong indeed, though it be not very nutritive: but the Laws and the Counſels, the Exhortations and the Doctrines of our Spiritual Rulers, are the meaſures by which God hath appointed Babes in Chriſt to become Men, and the weak to become ſtrong; and they that are not to be received to doubtful diſputations, are to be received with the arms of Love, into the embraces of a certain and regular Obedience.*

*But it would be conſidered, That* Tenderneſs of Conſcience *is an equivocal term, and does not alwayes ſignifie in a good ſenſe: For a Child is of tender fleſh; but he whoſe foot is out of joynt, or hath a bile in his arm, or hath ſtrained a ſinew, is much more tender. The* tenderneſs of age *is that weakneſs that is in the ignorant and the new beginners: the* tenderneſs of a bile, *that is ſoreneſs indeed rather than tenderneſs, is of the diſeaſed, the abuſed, and the miſ-perſwaded. The firſt indeed are to be tenderly dealt with, and have uſages accordingly; but that is the ſame I have already told; you muſt teach them, you muſt command them, you muſt guide them, you muſt chuſe for them, you muſt be their Guardians, and they muſt comport themſelves accordingly. But for that* tenderneſs of Conſcience *which is the* diſeaſe *and* ſoreneſs of Conſcience, *it muſt be cured by Anodynes and ſoft uſages, unleſs they prove ineffective, and that the Launcet be neceſſary. But there are amongſt us ſuch tender Stomacks that cannot endure Milk, but can very well digeſt Iron; Conſciences ſo tender, that a Ceremony is greatly offenſive, but Rebellion is not; a Surplice drives them away as a bird affrighted with a man of clouts, but their Conſciences can ſuffer them to deſpiſe Government, and ſpeak evil of Dignities, and curſe all that are not of their Opinion, and diſturb the Peace of Kingdoms, and commit Sacrilege, and account Schiſm the character of Saints. The true Tenderneſs of Conſcience is, 1. That which is impatient of a Sin, 2. It will not endure any thing that*

*looks like it ; And* 3. *It will not give offence. Now ſince all Sin is Diſobedience,* 1. *It will be rarely contingent that a man in a Chriſtian Commonwealth ſhall be tied to diſobey, to avoid* Sin ; *and certain it is, if ſuch a caſe could happen, yet* 2. *nothing of our preſent Queſtion is ſo like a* Sin, *as when we refuſe to obey the Laws : To ſtand in a clean Veſtment is not ſo ill a ſight as to ſee men ſtand in ſeparation ; and to kneel at the Communion is not ſo like Idolatry as* Rebellion *is to* Witchcraft. *And then* 3. *For the matter of* giving offences, *what ſcandal is greater than that which ſcandalizes the Laws? and who is ſo carefully to be obſerved, leſt he be offended, as the KING ? And if that which offends the weak brother is to be avoided, much more that which offends the ſtrong : for this is certainly really criminal ; but for the other, it is much odds but it is miſtaken : And when the caſe is ſo put, between the obedient and the diſobedient, which ſhall be offended, and one will, I ſuppoſe there is no queſtion but the Laws will take more care of Subjects than of Rebels, and not weaken them in their Duty, in compliance with thoſe that hate the Laws, and will not endure the Government.*

*And after all this, in the conduct of Government what remedy can there be to thoſe that call themſelves Tender Conſciences ? I ſhall not need to ſay that every man can eaſily pretend it ; for we have ſeen the vileſt part of mankind, men that have done things ſo horrid, worſe than which the Sun never ſaw, yet pretend tender Conſciences againſt Eccleſiaſtical Laws : But I will ſuppoſe that they are really ſuch, that they in the ſimplicity of their hearts follow* Abſolom, *and in weakneſs hide their heads in little Conventicles and places of ſeparation for a trifle ; what would they have done for themſelves ?*

*If You make a Law of Order, and in the ſanction put a Clauſe of favour for tender Conſciences, do not you invite every Subject to Diſobedience by impunity, and teach him how to make his own excuſe ? Is not ſuch a Law, a Law without an obligation ? May not every man chuſe whether he will obey or no ? and if he pretends to diſobey out of Conſcience, is not he that diſobeys equally innocent with the obedient ; altogether as juſt, as not having done any thing without leave ; and yet much more Religious and Conſcientious ?* Quicunque vult *is but an ill preface to a Law ; and it is a ſtrange obligation that makes no difference between him that obeys and him that refuſes to obey.*

*But what courſe muſt be taken with tender Conſciences ? Shall the Execution of the Law be ſuſpended as to all ſuch perſons ? That will be all one with the former : For if the Execution be commanded to be ſuſpended, then the obligation of the Law by command is taken away, and then it were better there were no Law made. And indeed that is the pretenſion, that is the ſecret of the buſineſs ; they ſuppoſe the beſt way to prevent Diſobedience is to take away all Laws. It is a ſhort way indeed ; there ſhall then be no Diſobedience ; but at the ſame time there ſhall be no Government : but the Remedy is worſe than the Diſeaſe ; and to take away all Wine and Strong Drink to prevent drunkenneſs, would not be half ſo great a folly.*

*I cannot therefore tell what to adviſe in this particular, but that every* Spi-

ritual Guide *should consider who are tender Consciences, and who are weak Brethren, and use all the wayes of Piety and Prudence to instruct and to inform them, that they may increase in Knowledge and Spiritual Understanding. But they that will be alwayes learning, and never come to the knowledge of the Truth; they that will be Children of a hundred years old, and never come to years of Discretion, they are very unfit to guide others, and to be Curates of Souls: but they are most unfit to reprove the Laws, and speak against the Wisdom of a Nation, when it is confessed that they are so weak that they understand not the fundamental Liberty which Christ hath purchas'd for them, but are servants to a Scruple, and affrighted at a Circumstance, and in bondage under an Indifferent Thing, and so much Idolaters of their Sect or Opinion, as to prefer it before all their own nobler Interests, and the Charity of their Brother, and the Peace of a whole Church and Nation.*

*To You, my Lords and Gentlemen, I hope I may say as* Marcus Curius *said to a stubborn young man,* Non opus Vos habere cive qui parere nesciret; *the Kingdom hath no need of those that know not how to obey. But as for them who have weak and tender Consciences, they are in the state of Childhood and minority; but then you know that a Child is never happy by having his own humour; if you chuse for him, and make him to use it, he hath but one thing to do; but if you put him to please himself, he is troubled with every thing, and satisfied with nothing. We find that all Christian Churches kept this Rule; They kept themselves and others close to the Rule of Faith, and peaceably suffered one another to differ in Ceremonies, but suffered no difference amongst their own; they gave Liberty* to other Churches, *and gave Laws, and no Liberty,* to their own Subjects: *And at this day the Churches of* Geneva, France, Switzerland, Germany, Low-Countries, *tye all their people to their own Laws, but tye up no mans Conscience; if he be not perswaded as they are, let him charitably dissent, and leave that Government, and adhere to his own Communion: If you be not of their mind, they will be served by them that are; they will not trouble your Conscience, and you shall not disturb their Government. But when men think they cannot enjoy their Conscience unless you give them good Livings, and if you prefer them not you afflict their Consciences, they do but too evidently declare, that it is not their Consciences but their Profits they would have secured. Now to these I have only this to say, That their Conscience is to be enjoyed by the Measures of Gods Word, but the Rule for their Estates is the Laws of the Kingdom; and* I shew you yet a more excellent way; *Obedience is the best security for both, because this is the best conservatory of Charity and Truth and Peace.* Si vis brevi perfectus esse, esto obediens etiam in minimis, *was the saying of a Saint; and the World uses to look for Miracles from them whom they shall esteem Saints: but I had rather see a man truly humble and obedient, than to see him raise a man from the dead, said old* Pachomius.

*But to conclude: If weak Brethren shall still plead for Toleration and Compliance, I hope my Lords the Bishops will consider, where it can do good, and*

*do no harm; where they are permitted, and where themſelves are bound up by the Laws; and in all things where it is ſafe and holy, to labour to bring them eaſe and to give them remedy: but to think of removing the Diſeaſe by feeding the Humor, I confeß it is a ſtrange Cure to our preſent Diſtempers. He that took clay and ſpittle to open the blind eyes, can make any thing be* collyrium; *but he alone can do it. But whether any humane Power can bring good from ſo unlikely an Inſtrument, if any man deſires yet to be better informed, I deſire him, beſides the calling to mind the late ſad effects of Schiſm, to remember that no Church in* Chriſtendom *ever did it. It is neither the way of Peace nor Government, nor yet a proper Remedy for the cure of a weak Conſcience.*

*I ſhall therefore pray to God, That theſe men who ſeparate in ſimplicity may by Gods mercy be brought to underſtand their own Liberty, and that they may not for ever be Babes and* Neophytes, *and wax old in trifles, and for ever ſtay at the entrances and outſides of Religion; but that they would paſs* in interiora domûs, *and ſeek after Peace and Righteouſneſs, Holineſs and Juſtice, the Love of God and Evangelical Perfections; and then they will underſtand how ill-adviſed they are who think Religion conſiſts in Zeal againſt Ceremonies, and ſpeaking evil of the Laws.*

*My Lords and Gentlemen, what I ſaid in purſuance of publick Peace and private Duty, and ſome little incidences to both, I now humbly preſent to You, more to ſhew my own Obedience than to remind you of your Duty, which hitherto You have ſo well obſerved in Your amicable and ſweet concord of Councels and Affections, during this preſent Seſſion. I owe many Thanks to You, who heard me patiently, willingly, and kindly; I endeavoured to pleaſe God, and I find I did not diſpleaſe You: but he is the beſt hearer of a Sermon who firſt loves the Doctrine, and then practiſes it; and that You have hitherto done, very piouſly and very proſperouſly. I pray God continue to direct Your Counſels ſo that You in all things may pleaſe him, and in all things be bleſſed by him, that all* Generations may call You bleſſed *Inſtruments of a laſting Peace, the Reſtorers of the old Paths, the Patrons of the Church, Friends of Religion, and Subjects fitted for Your Prince, who is Juſt up to the greateſt Example, and Merciful beyond all Examples; a Prince who hath been Nouriſhed, and Preſerved, and Reſtored, and Bleſſed by Miracles; a Prince whoſe Virtues and Fortunes are equally the greateſt.*

# A SERMON

Preached at the opening of the

# PARLIAMENT.

## SERMON V.

1 Sam. 15. latter part of verſe 22.

*Behold to obey is better than ſacrifice, and to hearken than the fat of Rams.*

Firſt part of ver. 23.

*For Rebellion is as the ſin of Witchcraft, and Stubbornneſs is as Iniquity and Idolatry.*

IN the World nothing is more eaſie than to ſay our Prayers, and to obey our Superiors; and yet in the World there is nothing to which we are ſo unwilling as to Prayer, and nothing ſeems ſo intolerable as Obedience: for men eſteem all Laws to be Fetters, and their Superiors are their Enemies: and when a command is given, we turn into all ſhapes of excuſe to eſcape from the impoſition: For either the authority is incompetent, or the Law it ſelf is *Statutum non bonum*, or it is impoſſible to be kept, or at leaſt very inconvenient, and we are to be reliev'd in equity; or there is a ſecret diſpenſation, and it does not bind in my particular caſe, or not now; or it is but the law of a man, and was made for a certain end; or it does not bind the conſcience, but 'twas only for Political regards; or, if the worſt happen, I will obey paſſively, and then I am innocent. Thus every man ſnuffs up the wind, like *the wild Aſſes in the Wilderneſs*, and thinks that Authority is an incroachment upon a mans birth-right; and in the mean time never conſiders that Chriſt took upon him our Nature that he might learn us obedience, and in that alſo make us become like unto God. In his Juſtice and his Mercy he was imitable before; but before the Incarnation of Chriſt we could not in paſſive graces imitate God who was impaſſible: but he was pleaſed at a great rate to ſet forward this duty; and when himſelf became obedient in the hardeſt point, *obediens uſque ad mortem*, and is now become to us *the Author and Finiſher of our Obedience*, as well as of *our Faith*, *admonetur omnis ætas fieri poſſe quod aliquando factum eſt*. We muſt needs confeſs it very poſſible to obey the ſevereſt

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severest of the Divine Laws, even to dye if God commands, because it was already done by a man; and we must needs confess it excellent, because it was done by God himself.

But this great Example is of universal influence in the whole matter of Obedience: For that I may speak of that part of this duty which can be useful, and concerns us; Men do not deny but they must obey in all Civil things, but in Religion they have a Supreme, *God only*, and Conscience is his interpreter; and in effect every man must be the Judge whether he shall obey or no. Therefore it is that I say, the example of our Lord is the great determination of this inquiry: for he did obey and suffer, according to the commands of his Superiors under whose Government he was placed: he *gave his back to the smiters, and his cheeks to the nippers*; he kept the Orders of the Rulers, and the Customs of the Synagogues, the Law of *Moses* and the Rites of the Temple; and by so doing *he fulfilled all righteousness*. Christ made no distinctions in his Obedience, but obeyed God *in all things*, and those that God set over him *in all things according to God*, and in things of Religion most of all; because to obey was of it self a great instance of Religion: and if ever Religion comes to be pretended against Obedience in any thing where our Superior can command, it is imposture: For that is the purpose of my Text, *Obedience is better than Sacrifice*. Our own judgment, our own opinion is the Sacrifice seldom fit to be offered to God, but most commonly deserving to be consumed by fire: but take it at the best, it is not half so good as *Obedience*; for that was indeed Christ's *Sacrifice*, and (as *David* said of *Goliah's* sword, *non est alter talis*) there is no other Sacrifice that can be half so good: and when *Abraham* had lifted up his sacrificing knife to slay his Son, and so expressed his obedience, God would have no more; he had the Obedience, and he cared not for the Sacrifice.

By Sacrifice here then is meant the external and contingent actions of Religion; by Obedience is meant submission to Authority, and observing the command. Obedience is a not chusing our Duty, a not disputing with our Betters, not to argue, not to delay, not to murmur; it is not this, but it is much better; for it is *Love*, and *Simplicity*, and *Humility* and *Usefulness*, and I think these do *reductively* contain all that is excellent in the whole conjugation of Christian Graces.

My Text is a perfect Proposition, and hath no special remark in the words of it; but is only a great representation of the most useful Truth to all Kingdoms and Parliaments, and Councels and Authorities in the whole world: It is your Charter, and the Sanction of your Authority, and the Stabiliment of your Peace, and the Honour of your Laws, and the great defence of your Religion, and the building up, and the guarding of the Kings Throne. It is that by which all the Societies in Heaven and Earth are firm: without this you cannot have a Village prosperous, or a Ship arrive in Harbour: It is that which God hath bound upon us by hope and fear, by wrath and conscience, by duty and necessity. Obedience is the formality of all Vertues, and every sin is Disobedience: There can no greater thing be said, unless you please to add, that we never read that the earth opened and swallowed up any man alive, but a company of rebellious disobedient people, who rose up against *Moses* and *Aaron*, the Prince of the People, and the Priest of God. For Obedience is the most necessary thing in the world, and *corruptio optimi est pessima*. Disobedience is the greatest evil in the world, and that alone which can destroy it.

*Nullum malum majus aut infeliciter feracius quam inobedientia.* Senec.

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My Text is inſtanced in the matter of Obedience to God; but yet the Caſe is ſo, that though I ſhall in the firſt place diſcourſe of our Obedience to man, I ſhall not ſet one foot aſide from the main intention of it; becauſe Obedience to our Superiors is *really*, and is *accounted* to be Obedience to God, for they are ſent by God, they are his Vicegerents, his Miniſters, and his Embaſſadors. *Apoſtolus cujuſque eſt quiſque*, ſay the Jews, Every mans Apoſtle is himſelf; and *he that heareth or deſpiſeth you*, ſaid Chriſt, *heareth or deſpiſeth me:* And the reaſon is very evident, becauſe it is not to be expected that God ſhould ſpeak to us by himſelf, but ſometimes by Angels, ſometimes by Prophets, once by his Son, and alwayes by his Servants.

Now I deſire two things to be obſerved.

Firſt, We may as well perceive that God ſpeaks to us when he uſes the miniſtry of men as when he uſes the miniſtry of Angels: one is as much declared and as certain as the other. And if it be ſaid, a man may pretend to come from God, and yet deliver nothing but his own errand; that is no ſtrange thing: but remember alſo that S. *Paul* puts this ſuppoſition in the caſe of an Angel, [ *If an Angel preach any other Goſpel*; ] and we know that many Angels come like Angels of light, who yet teach nothing but the wayes of Darkneſs. So that we are ſtill as much bound to obey our Superior as to obey an Angel: a man is *paulo minor Angelis*, a little lower than the Angels; but we are much lower than the King. Conſider then with what fear and love we ſhould receive an Angel, and ſo let us receive all thoſe whom God hath ſent to us, and ſet over us; for they are no leſs: leſs indeed in their Perſons, but not in their Authorities. Nay the caſe is nearer yet; for we are not only bound to receive God's Deputies as God's Angel, but as God himſelf: For it is the power of God in the hand of a man, and *he that reſiſts, reſiſts God's Ordinance.* And I pray remember, that there is not only no power greater than God's, but there is no other; for all Power is his. The conſequent of this is plain enough; I need ſay no more of it: It is all one to us who commands, God, or God's Vicegerent. This was the firſt thing to be obſerved.

Secondly, There can be but two things in the world required to make Obedience neceſſary, the greatneſs of the Authority, and the worthineſs of the Thing. In the firſt you ſee the caſe can have no difference, becauſe the thing it ſelf is but one: There is but one Authority in the world, and that is God's: as there is but one Sun whoſe light is diffuſed into all Kingdoms. But is there not great difference in the Thing commanded? Yes certainly, there is ſome; but nothing to warrant diſobedience: for whatever the thing be, it may be commanded by man, if it be not countermanded by God. For,

1. *It is not required that every thing commanded ſhould of it ſelf be neceſſary*; for God himſelf oftentimes commands things which have in them no other excellency than that of Obedience. What made *Abraham* the friend of God? and what made his offer to kill his Son to be ſo pleaſing to God? It had been naturally no very great good to cut the throat of a little child; but only that it was Obedience. What excellency was there in the journeys of the Patriarchs from *Meſopotamia* to *Syria*, from the Land of *Canaan* into *Ægypt*? and what thanks could the ſons of *Iſrael* deſerve that they ſate ſtill upon the ſeventh day of the week? and how can a man be dearer unto God by keeping of a Feaſt, or building of a Booth, or going to *Jeruſalem*, or cutting off the foreſkin of a Boy, or waſhing their hands and garments in fair water?

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There was nothing in these things but the Obedience. And when our blessed Lord himself came to his Servant to take of him the Baptism of Repentance, alas, he could take nothing but the water and the ceremony: for, as *Tertullian* observes, he was *nullius pœnitentiæ debitor*, he was indeed *a just person and needed no repentance*; but even so it *became him to fulfil all righteousness*: but yet even *then* it was that the Holy Spirit did descend upon his holy head, and crowned that Obedience, though it were but a Ceremony. *Obedience*, you see, *may be necessary, when the Law is not so:* For in these cases, God's Son, and God's Servants did obey in things which were made good only by the Commandment: and if we do so in the Instances of humane Laws, there is nothing to be said against it, but that what was not of it self necessary, is made so by the Authority of the Commander, and the force of the Commandment: But there is more in it than so. For,

2. We pretend to be willing to obey even in things *naturally not necessary*, if a Divine command does interpose; but if it be only a commandment of man, and the thing be not necessary of it self, then we desire to be excused. But will we do nothing else? We our selves will do many things that God hath not commanded, and may not our Superiors command us in many cases to do what we may lawfully do without a commandment? Can we become a Law unto our selves, and cannot the word and power of our Superiors also become a Law unto us? Hath God given more to a private than to a publick hand? But consider the ill consequents of this fond opinion. Are all the practices of *Geneva* or *Scotland* recorded in the Word of God? are the trifling Ceremonies of their publick Penance recorded in the four Gospels? are all the rules of Decency, and all *things that are of good report*, and all the measures of Prudence, and the laws of Peace and War, and the Customs of the Churches of God, and the lines of publick honesty, are all these described to us by the Laws of God? If they be, let us see and read them, that we may have an end to all questions and minute cases of Conscience: but if they be not, and yet by the Word of God these are bound upon us in general, and no otherwise; then it follows that the particulars of all these, which *may be* infinite, and *are* innumerable, yet may be the matter of humane Laws; and then are bound upon us by the power of God put into the hands of man. The consequent is this, that whatsoever is commanded by our Superiors according to the will of God, or whatsoever is not against it, is of necessity to be obeyed.

3. But what if our Princes or our Prelates command things against the Word of God? what then? Why nothing then, but that we must obey God and not man; there's no dispute of that. But what then again? Why therefore sayes the Papist I will not obey the Protestant Kings, because against the Word of God they command me to come to Church where Heresie is preached; and I will not acknowledge the Bishops, saith the Presbyterian, because they are against the Discipline and Scepter of Jesus Christ; and the Independent hates Parochial meetings, and is wholly for a gathered Church, and supposes this to be the practice Apostolical; and I will not bring my Child to Baptism, (saith the Anabaptist) because God calls none but Believers to that Sacrament; and I will acknowledge no Clergy, no Lord, no Master, saith the Quaker, because Christ commands us to *call no man Master on the earth*, and *be not called of men Rabbi*. And if you call upon these men to obey the Authority God had set over them, they tell you with one voice, with all

all their hearts, as far as the Word of God will give them leave; but God is to be obeyed, and not man: and therefore if you put the Laws in execution against them, they will obey you passively, because you are stronger, and so long as they know it they will not stir against you; but they in the mean time are little less than Martyrs, and you no better than Persecutors.

What shall we do now? for here is evidently a great heap of disorder: they all confess that Authority must be obeyed, but when you come to the tryal, none of them all will do it, and they think they are not bound: but because their Opinions being contrary cannot all be right, and it may be none of them are, it is certain that all this while Authority is infinitely wronged and prejudiced amongst them, when all phantastick Opinions shall be accounted a sufficient reason to despise it. I hope the Presbyterian will joyn with the Protestant, and say that the Papist, and the Socinian, and the Independent, and the Anabaptist, and the Quaker are guilty of Rebellion and Disobedience, for all their pretence of the Word of God to be on their side: and I am more sure that all these will joyn with the Protestant, and say that the Presbyterian hath no reason to disobey Authority upon pretence of their new Government, concerning which they do but *dream dreams*, when they think *they see visions*. Certain it is that the biggest part of dissenters in the whole world are criminally disobedient; and it is a thousand to one but that Authority is in the right against them, and ought to be obeyed. It remains now in the next place, that we enquire what Authority is to do in this case, and what these Sectaries and Recusants are to do; for these are two things worth enquiry.

1. Concerning Authority: All disagreeing persons, to cover their foul shame of Rebellion or Disobedience, pretend Conscience for their Judge, and the Scripture for their Law: Now if these men think that by this means they proceed safely, upon the same ground the Superior may do what he thinks to be his duty, and be at least as safe as they. If the Rebellious Subject can think that by God's Law he ought not to obey; the Prince may at the same time think that by God's Law he ought to punish him: and it is as certain that he is justly punished, as he thinks it certain he reasonably disobeys. Or is the Conscience of the Superior bound to relax his Laws if the Inferior tells him so? Can the Prince give Laws to the peoples will, and can the people give measures to the Princes understanding? If any one of the people can prescribe or make it necessary to change the Law, then every one can; and by this time every new Opinion will introduce a new Law, and that Law shall be obeyed by him only that hath a mind to it, and that will be a strange Law that binds a man only to do his own pleasure. But because the King's Conscience is to him as sure a Rule as the Conscience of any disobedient Subject can be to himself, the Prince is as much bound to do his duty in Government, as the other can be to follow his Conscience in disagreeing; and the consequent will be, that whether the Subject be right or wrong in the disputation, it is certain he hath the just reward of Disobedience in the conclusion. If one mans Conscience can be the measure of another mans action, why shall not the Princes Conscience be the Subjects measure? but if it cannot, then the Prince is not to depart from his own Conscience, but proceed according to the Laws which he judges just and reasonable.

2. The Superior is tied by the Laws of Christian Charity so far to bend

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bend in the miniſtration of his Laws, as to pity the invincible Ignorance and Weakneſs of his abuſed people, *qui devoratur à malis Paſtoribus* (as S. *Hierom*'s expreſſion is) that are devour'd by their evil Shepherds: but this is to laſt no longer than till the Ignorance can be cured, and the man be taught his duty; for whatſoever comes after this looks ſo like Obſtinacy, that no Laws in the world judge it to be any thing elſe. And then ſecondly, this alſo is to be underſtood to be the duty of Superiors only in matters of mere Opinion, not relating to Practice. For no mans Opinion muſt be ſuffer'd to do miſchief, to diſturb the peace, to diſhonour the Government: not only becauſe every diſagreeing perſon can to ſerve his end pretend his Conſcience, and ſo claim impunity for his Villany; but alſo becauſe thoſe things which concern the good of mankind, and the Peace of Kingdoms are ſo plainly taught, that no man who thinks himſelf ſo wiſe as to be fit to oppoſe Authority, can be ſo fooliſh as in theſe things not to know his duty. In other things, if the Opinion does neither bite nor ſcratch, if it dwells at home in the houſe of Underſtanding, and wanders not in the out-houſes of Paſſion and popular Orations, the Superior impoſes no Laws, and exacts no Obedience, and deſtroyes no Liberty, and gives no Reſtraint: This is the part of Authority.

2. The next enquiry is, What muſt the diſ-agreeing Subject do when he ſuppoſes the Superiors command is againſt the Law of God? I anſwer that if he thinks ſo, and thinks true, he muſt not obey his Superior in that: but becauſe moſt men that think ſo, think amiſs, there are many particulars fit by ſuch perſons to be conſidered.

1. Let ſuch men think charitably of others, and that all are not fools or mad-men who are not of the ſame Opinion with themſelves or their own little party. 2. Let him think himſelf as fallible and ſubject to miſtake as other men are. 3. But let him by no means think that every Opinion of his is an Inſpiration from God; for that is the pride and madneſs of a pretended Religion: ſuch a man is to be cured by Phyſick; for he could not enter into that perſwaſion by Reaſon or Experience, and therefore it muſt enter into him by folly or the anger of God. 4. From hence it will naturally follow, that he ought to think his Opinion to be uncertain, and that he ought not to behave himſelf like the man that is too confident; but becauſe his Obedience is Duty, and his Duty certain, he will find it more wiſe and ſafe and holy to leave that which is diſputable, and purſue that which is demonſtrable; to change his uncertain Opinion for his certain Duty: For it is twenty to one but he is deceived in his Opinion; but if he be, it is certain that whatſoever his Conſcience be, yet in his ſeparation from Authority he is a ſinner.

2. Every man who by his Opinion is engaged againſt Authority, ſhould do well to ſtudy his doubtful Opinion leſs, and Humility and Obedience more. But you ſay, that this concerns not me, for my diſagreeing is not in a doubtful matter, but I am ſure I am in the right; there are no *ifs* and *ands* in my caſe. Well it may be ſo: but were it not better that you did doubt? *A wiſe man feareth* (ſaith *Solomon*) *and departeth from evil; but a fool rageth and is confident:* and the difference between a Learned man and a Novice is this, that the young fellow cryeth out, I am ſure it is ſo; the better learned anſwers, ἴσως καὶ τὸ τάχα, poſſibly it may, and peradventure it is ſo, but I pray inquire: and he is the beſt *Diviner*, μάντις ἄριστος ὅστις εἰκάζει καλῶς, he is the beſt Judge that conjectures beſt, not he that is moſt confident; for, as *Xenophanes* ſaid wiſely, *Man does but conjecture, but God only knows*; and it is no diſparage-

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ment to a wiſe man to learn, and by ſuſpecting the fallibility of things and his own aptneſs to miſtake, to walk prudently and ſafely, with an eye to God, and an ear open to his Superior. Some men are drunk with Phancy, and mad with Opinion: Who believe more ſtrongly than boys and women? who are ſo hard to be perſwaded as fools? and who ſo readily ſuſpect their Teachers as they who are governed by chance, and know not the intrinſick meaſures of good and evil? *Qui pauca conſiderat de facili pronunciat*; it is a little learning and not enough that makes men conclude haſtily, and clap faſt hold on the Concluſion before they have well weighed the Premiſes: but Experience and Humility would teach us Modeſty and Fear. SERM. V.

3. In all diſputes he that obeys his Superior can never be a *Heretick in the eſtimate of Law*, and he can never be a *Schiſmatick in the point of Conſcience*; ſo that he certainly avoids one great death, and very probably the other. *Res judicata pro veritate accipitur*, ſaith the Law; if the Judge have given ſentence, that ſentence is ſuppoſed a truth: and *Caſſidor* ſaid according to the ſentence of the Law, *Nimis iniquum eſt ut ille patiatur diſpendium, qui imperium fecit alienum.* Our Obedience ſecures us from the imputation of evil, and Error does but ſeldom go in company with Obedience: But however there is this advantage to be gotten by Obedience; that he who prefers the ſentence of the Law before his own Opinion does do an act of great Humility, and exerciſes the grace of Modeſty, and takes the beſt way to ſecure his Conſcience and the publick Peace, and pleaſes the Government which he is bound to pleaſe, and purſues the excellencies of Unity, and promotes Charity and Godly Love: whereas on the other ſide, he that goes by himſelf apart from his Superior, is always materially a Schiſmatick, and is more likely to be deceived by his own Singularity and Prejudice and Weakneſs, than by following the Guides God hath ſet over him: And if he loſes Truth, certainly he will get nothing elſe: for by ſo doing we loſe our Peace too, and give publick offence, and arm Authority againſt us, and are ſcandalous in Law, and pull evil upon our heads; and all this for a proud Singularity, or a trifling Opinion, in which we are not ſo likely to be deceived, if we truſt our ſelves leſs, and the publick more. *In omnibus falli poſſum, in obedientia non poſſum*, ſaid S. *Tereſa*, I can in every thing elſe, but in Obedience I can never be deceived. And it is very remarkable in my Text, that *Rebellion* or *Diſobedience* is compared to *the ſin of watchcraft.* Indeed it ſeems ſtrange, for the meaning of it is not only that a Rebel is as much hated by God as a Witch, but it means that the ſins are alike in their very natures: *quaſi peccatum divinationis* (ſaith the Vulgar Latine) they that diſobey Authority, truſting in their own Opinions, are but like Witches or Diviners; that is, they are led by an evil ſpirit; pride and a lying and deceiving ſpirit is their Teacher, and their anſwers are ſeldom true; for though they pretend the truth of God for their Diſobedience, yet they *fall into the deception of the Devil*, and that's the end of their ſoothſaying. And let me add this, That when a man diſtruſts his Superior and truſts himſelf, if he miſſes Truth, it will be greatly imputed to him; he ſhall feel the evil of his error and the ſhame of his pride, the reproach of his folly and the puniſhment of his diſobedience, the diſhonour of Singularity, and the reſtleſneſs of Schiſm, and the ſcorn of the multitude: but on the other ſide, if he obey Authority, and yet be deceived, he is greatly excuſed, he erred on the ſafer ſide, he is defended by the hands of many vertues, and gets peace and love of the Congregation.

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You ſee the bleſſings of Obedience, even in the queſtions and matters of Religion: but I have ſomething more to ſay, and it is not only of great uſe to appeaſe the tumultuary diſputations and arguings of Religion which have lately diſturbed theſe Nations, but is proper to be ſpoken to, and to be reduced to practice by this Honourable and High Court of Parliament.

That which I am to ſay is this; You have no other way of Peace, no better way to appeaſe and quiet the Quarrels in Religion which have been too long among us, but by reducing all men to Obedience, and all queſtions to the meaſures of the Laws: For they on both ſides pretend Scripture, but one ſide only can pretend to the Laws: and they that do admit no Authority above their own to expound Scripture, cannot deny but Kings and Parliaments are the makers and proper expounders of our Laws; and if ever you mean to have *Truth and Peace kiſs each other*, let no man diſpute againſt your Laws. For did not our bleſſed Saviour ſay, that an Oath is the end of all queſtions, and after depoſitions are taken, all Judges go to ſentence? What Oaths are to private queſtions, that Laws are to publick. And if it be ſaid that Laws may be miſtaken; it is true, but may not an Oath alſo be a Perjury? and yet becauſe in humane affairs we have no greater certainty, and greater than God gives we may not look for, let the Laws be the laſt determination; and in wiſe and religious Governments no diſputation is to go beyond them.

2. But this is not only true in Religious prudence and plain neceſſity, but this is the way that God hath appointed, and that he hath bleſſed, and that he hath intended to be the means of ending all queſtions. This we learn from S. *Paul*, *I exhort that firſt of all Prayers, and Supplications, and Interceſſions, and giving of Thanks be made for all men: for Kings and for all that are in Authority*: For all; for Parliaments and for Councils, for Biſhops and for Magiſtrates: it is for all, and for Kings above all. Well, to what purpoſe is all this? *that we may lead a quiet and peaceable life in all godlineſs and honeſty*. Mark that: Kings and all that are in Authority are by God appointed to be the means of obtaining unity and peace in godlineſs, ἐν ὁσιότητι, in all the true and godly worſhippings of God; no Unity in Religion without Kings and Biſhops, and thoſe that are in Authority.

1 Tim. 2. 1.

3. And indeed becauſe this is God's way of ending our Controverſies, the matter of Authority is highly to be regarded. If you ſuffer the Authority of the King to be leſſened, to be ſcrupled, to be denied in Eccleſiaſtical affairs, you have no way left to ſilence the tongues and hands of gainſaying people. But ſo it is, the Kings Authority is appointed and enabled by God to end our queſtions of Religion: *Divinatio in labiis Regis* (ſaith *Solomon*) *in judicio non errabit os ejus*, Divination and a wiſe ſentence is in the lips of the King, and his mouth ſhall not erre in judgment. In all Scripture there is not ſo much for the Popes infallibility, but by this it appears there is divinity in the Kings ſentence: for God gives to Kings, who are his Vicegerents, a peculiar ſpirit. And when *Juſtinian* had out of the ſenſe of *Julian* the Lawyer obſerved that there were many caſes for which Law made no proviſion, he adds, *If any ſuch ſhall happen, Auguſtum imploretur remedium*, run to the King for remedy; *for therefore God hath ſet the Imperial fortune over humane affairs, ut poſſit omnia quæ noviter contingunt & emendare & componere, & modis ac regulis competentibus tradere*, that the King may amend and rule and compoſe every new ariſing queſtion. And it is not to be de-

Prov. 16. 10.

L. 8. cod. de veteri jure enucleando.

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deſpiſed, but is a great indication of this Truth, that the Anſwers of the Roman Princes and Judges recorded in the Civil Law are ſuch that all Nations of the world do approve them, and are a great teſtimony how the ſentences of Kings ought to be valued, even in matters of Religion, and queſtions of greateſt doubt. *Bona conſcientia Scyphus eſt Joſephi*, ſaid the old *Abbot* of *Kells*; a good Conſcience is like *Joſeph*'s Cup, in which our Lord the King divines. And ſince God hath bleſſed us with ſo good, ſo juſt, ſo religious and ſo wiſe a Prince, let the ſentence of his Laws be our laſt reſort, and no queſtions be permitted after his judgment and legal determination. For Wiſdom ſaith, *By me Princes rule, by me they decree juſtice:* and therefore the ſpirit of the King is a divine eminency, and is as the ſpirit of the moſt High God.

*Petrus Cellenſis lib. de Conſcientia.*

4. Let no man be too buſie in diſputing the laws of his Superiors, for a man by that ſeldom gets good to himſelf, but ſeldom miſſes to do miſchief unto others: μὴ ἔριζε γονεῦσι κἂν δίκαια λέγῃς, ſaid one in *Laertius*. Will a Son contend with his Father? that's not decent, though the ſon ſpeak that which is right: he may poſſibly ſay well enough, but he does do very ill; not only becauſe he does not pay his duty and reverential fear, but becauſe it is in itſelf very often unreaſonable to diſpute concerning the command of our Superior, whether it be good or no; for the very commandment can make it not only good, but a neceſſary good. *It ſeemed good to the Holy Ghoſt and to us to lay on you no greater burden than theſe neceſſary things*, ſaid the Council of *Jeruſalem*: and yet theſe things were not neceſſary, but as they were commanded: to abſtain from a ſtrangled hen or a bloudy pudding could not of themſelves be neceſſary; but the commandment came, authority did interpoſe, and then they were made ſo.

5. But then beſides the advantages both of the Spirit, and the authority of Kings in matter of queſtion, the Laws and Decrees of a National Church ought upon the account of their own advantages be eſteemed as a final ſentence in all things diſputed. The thing is a plain command, *Heb.* 13. 7. *Remember them which have the Rule over you, who have ſpoken unto you the word of God:* this tells what Rulers he means; Rulers Eccleſiaſtical: and what of them? *whoſe faith follow*; they muſt *præire in articulis*; they are not Maſters of your Faith, but Guides of it: and *they that ſit in Moſes chair* muſt be heard and obeyed, ſaid our bleſſed Saviour. Theſe words were not ſaid for nothing; and they were nothing if their authority were nothing.

For between the laws of a Church and the opinion of a Subject the compariſon is the ſame as between a publick ſpirit and a private. The publick is far the better, the daughter of God, and the mother of a bleſſing, and always dwells in light. The publick ſpirit hath already paſſed the trial, it hath been *ſubjected to the Prophets*, tried and ſearched and approved; the private is yet to be examined. The publick ſpirit is uniform and apt to be followed; the private is various and multiform as chance, and no man can follow him that hath it: for if he follows one, he is reproved by a thouſand; and if he changes he may get a ſhame, but no truth; and he can never reſt but in the arms and conduct of his Superior. When *Aaron* and *Miriam* murmured againſt *Moſes*, God told them they were Prophets of an inferior rank than *Moſes* was; God communicated himſelf to them in dreams and viſions; but the *Ruach hakkodeſh*, the publick ſpirit of *Moſes* their Prince, that was higher: and what then? *wherefore then* (God ſaid) *were ye not afraid to ſpeak againſt my ſervant Moſes?* plainly teaching us, that where there

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Num. 12. 6, 7, 8.

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is a more excellent ſpirit, they that have a ſpirit leſs excellent ought to be afraid to ſpeak againſt it. And this is the full caſe of the private and publick ſpirit; that is, of a Subject ſpeaking againſt the Spirit and the Laws of the Church. In Heaven, and in the Air, and in all the regions of Spirits, the Spirit of a lower Order dares not ſpeak againſt the Spirit of an higher; and therefore for a private Spirit to oppoſe the publick, is a diſorder greater than is in Hell itſelf.

To conclude this point; Let us conſider whether it were not an intolerable miſchief if the Judges ſhould give ſentence in cauſes of inſtance by the meaſures of their own fancy, and not by the Laws; who would endure them? and yet why may they not do that as well as any Eccleſiaſtick perſon preach Religion, not which the Laws allow, but what is taught him by his own private Opinion? but he that hath the Laws on his ſide, hath ever ſomething of true Religion to warrant him, and can never want a great meaſure of juſtification: νόμοι καὶ χώρα, the Laws and the Cuſtoms of the Country are the reſults of wiſe Counſels or long experience; they ever comply with Peace and publick benefit: and nothing of this can be ſaid of private Religions; for they break the Peace and trouble the Conſcience, and undo Government, and deſpiſe the Laws, and offend Princes, and diſhonour the wiſdom of Parliaments, and deſtroy Obedience.

Well, but in the laſt place, but if we cannot do what the Laws command, we will ſuffer what they impoſe; and then all is well again. But firſt, who ever did ſo that could help it? And ſecondly, this talking of paſſive Obedience is but a mockery; for what man did ever ſay the Laws were not good, but he alſo ſaid the Puniſhment was unjuſt? And thirdly, which of all the Recuſants did not endeavour to get ground upon the Laws, and ſecretly or openly aſperſe the Authority that put him to pain for doing that which he calls his duty? and can any man boaſt of his paſſive Obedience that calls it Perſecution? he may think to pleaſe himſelf, but he neither does or ſays any thing that is for the reputation of the Laws: Such men are like them that ſail in a ſtorm; they may poſſibly be thrown into a Harbour, but they are very ſick all the way.

But after all this I have one thing to obſerve to ſuch perſons, That ſuch a paſſive Obedience as this does not acquit a man before God; and he that ſuffers what the Law inflicts is not diſcharged in the Court of Conſcience, but there is ſtill a ſinner and a debtor: *For the Law is not made for the righteous, but for ſinners*; that is, the puniſhment appointed by the Law falls on *him only* that hath ſinned: but an offending ſubject cannot *with the fruit of his body pay for the ſin of his ſoul*: when he does evil he muſt ſuffer evil; but if he does not repent beſides, a worſe thing will happen to him; for we are not tied to obey only for wrath but alſo for Conſcience. *Paſſive Obedience* is only the correſpondent of *wrath*, but it is the *active Obedience* that is required by *Conſcience*; and whatever the Subject ſuffers for his own fault, it matters nothing as to his Duty, but this alſo God will exact at the hands of every man that is placed under Authority.

I have now told you the ſumm of what I had to ſay concerning Obedience to Laws and to your own Government, and it will be to little purpoſe to make Laws in matter of Religion, or in any thing elſe, if the end of it be, that every man ſhall chuſe whether he will obey or no: and if it be queſtioned whether you be deceived or no, though the ſuffering ſuch a queſtion is a great diminution to your Authority, yet it is

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infinitely more probable that you are in the right than that the disobedient Subject is; because you are conducted with a publick spirit, you have a special title and peculiar portions of the promise of Gods assistance, you have all the helps of Counsel and the advantages of deliberation, you have the Scriptures and the Laws, you are as much concerned to judge according to truth as any man, you have the principal of all capacities and states of men to assist your Consultations, you are the most concerned for Peace, and to please God also is your biggest interest: and therefore it cannot be denied to be the most reasonable thing in the world which is set down in the Law, *Præsumptio est pro authoritate imponentis*, the presumption of truth ought to be on your side; and since this is the most likely way for Truth, and the most certain way for Peace, you are to insist in this, and it is not possible to find a better. SERM. V.

I have another part or sense of my Text yet to handle; but because I have no more time of my own, and I will not take any of yours, I shall only do it in a short Exhortation to this Honourable Auditory, and so conclude.

God hath put a Royal Mantle, and fastned it with a Golden Clasp, upon the shoulder of the KING, and he hath given you the Judges Robe; the King holds the Scepter, and he hath now permitted you to touch the golden Ball, and to take it a while into your handling, and make Obedience to your Laws to be Duty and Religion: but then remember that the first in every kind is to be the measure of the rest; you cannot reasonably expect that the Subjects should obey you, unless you obey God. I do not speak this only in relation to your personal duty; though in that also it would be considered, that all the Bishops and Ministers of Religion are bound to teach the same Doctrines by their Lives as they do by their Sermons; and what we are to do in the matters of Doctrine, you are also to do in matter of Laws; what is reasonable for the advantages of Religion, is also the best Method for the advantages of *Government*; we must preach by our good example, and you must govern by it; and your good example in observing the Laws of Religion will strangely endear them to the affections of the people. But I shall rather speak to you as you are in a capacity of Union and of Government; for as now you have a new Power, so there is incumbent upon you a special Duty.

1. Take care that all your Power and your Counsels be employed in doing honour and advantages to Piety and Holiness. Then you obey God in your publick capacity, when by holy Laws and wise Administrations you take care that all the Land be an obedient and a religious people. For then you are Princely Rulers indeed when you take care of the Salvation of a whole Nation. *Nihil aliud est imperium nisi cura salutis alienæ*, said *Ammianus*; Government is nothing but a care that all men be saved. And therefore take care that men do not destroy their Souls by the abominations of an evil life: see that God be obeyed, take care that the breach of the Laws of God may not be unpunished. The best way to make men to be good Subjects to the King is to make them good Servants of God. Suffer not Drunkenness to pass with impunity; let Lust find a publick shame: let the Sons of the Nobility and Gentry no more dare to dishonour God than the meanest of the people shall: let baseness be basely esteemed; that is, put such Characters of Shame upon dishonourable Crimes, that it be esteemed more against the honour of a Gentleman to be drunk than to be kicked, more shame to fornicate than to be caned: and for honours sake and the reputation of Christianity, take some course that the most unworthy sins of the world

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have not reputation added to them by being the practice of Gentlemen and persons of good birth and fortunes. Let not them who should be examples of Holiness have an impunity and a licence to provoke God to anger; lest it be said that in *Ireland* it is not lawful for any man to sin, unless he be a person of quality. *Optimus est reipublicæ status, ubi nihil deest nisi licentia pereundi*; In a common-wealth that's the best state of things, where every thing can be had but a leave to sin, a licence to be undone.

Seneca.

1. As God is thus to be obeyed, and you are to take care that he be, so God also must be honoured, by paying that reverence and religious obedience which is due to those persons whom he hath been pleased to honour, by admitting them to the dispensation of *his blessings*, and the ministeries of *your Religion*. For certain it is, this is a right way of giving honour and obedience to God. The Church is in some very peculiar manner the *portion* and the *called* and the *care* of God; and it will concern you in pursuance of your obedience to God, to take care that they in whose hands Religion is to be ministred and conducted, be not discouraged. For what your Judges are to the ministry of Laws, that your Bishops are in the ministeries of Religion; and it concerns you that the hands of neither of them be made weak: and so long as you make Religion your care, and Holiness your measure, you will not think that Authority is the more to be despised because it is in the hands of the Church, or that it is a sin to *speak evil of dignities*, unless they be Ecclesiastical; but that they may be reviled, and that though nothing is baser than for a man to be a Thief, yet Sacriledge is no dishonour; and indeed to be an Oppressor is a great and crying sin, yet to oppress the Church, to diminish her rents, to make her beggerly and contemptible, that's no offence; and that though it is not lawful *to despise Government*, yet if it be Church-government, that then the case is altered. Take heed of that, for then God is dishonoured, when any thing is the more despised by how much it relates nearer unto God. No Religion ever did despise their chiefest Ministers; and the Christian Religion gives them the greatest honour. For honourable Priesthood is like a shower from Heaven, it causes blessings every where: but a pitiful, a disheartened, a discouraged Clergy, waters the ground with a water-pot, here and there a little good, and for a little while; but every evil man can destroy all that work whenever he pleases. Take heed; in the world there is not a greater misery can happen to any man, than to be an enemy to God's Church. All Histories of Christendom and the whole Book of God have sad records, and sad threatnings, and sad stories of *Corah*, and *Doeg*, and *Balaam*, and *Jeroboam*, and *Uzzah*, and *Ananias*, and *Sapphira*, and *Julian*, and of Hereticks and Schismaticks, and sacrilegious; and after all, these men could not prevail finally, but paid for the mischief they did, and ended their days in dishonour, and left nothing behind them but the memory of their sin, and the record of their curse.

3. In the same proportion you are to take care of all inferior Relatives of God and of Religion. Find out methods to relieve the Poor, to accommodate and well dispose of the cures of Souls; let not the Churches lye waste and in ruinous heaps, to the diminution of Religion, and the reproach of the Nation, lest the nations abroad say, that the *Britans* are a kind of Christians that have no Churches: for Churches, and Courts of Judicature, and the publick defences of an Imperial City, are *res sacræ*; they are venerable in Law, and honourable in Religion.

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1. But that which concerns us moſt is, that we all keep cloſe to our Religion. *Ad magnas reipublicæ utilitates retinetur Religio in civitatibus*, ſaid *Cicero*; by Religion and the ſtrict preſerving of it, ye ſhall beſt preſerve the Intereſts of the Nation: and according to the precept of the * Apoſtle, *Mark them which cauſe diviſions amongſt us, contrary to the doctrine that ye have receiv'd, and avoid them.* For I beſeech you to conſider, all you that are true Proteſtants; do you not think that your Religion is holy, and Apoſtolical, and taught by Chriſt, and pleaſing unto God? If you do not think ſo, why do you not leave it? but if you do think ſo, why are ye not zealous for it? Is not the Government a part of it? it is that which immures, and adorns, and conducts all the reſt, and is eſtabliſht in the 36. Article of the Church, in the publick Service-book, and in the book of Conſecration: it is therefore a part of our Religion, and is not all of it worth preſerving? If it be, then they which make Schiſms againſt this Doctrine, by the rule of the Apoſtle are to be avoided. *Beatus qui prædicat verbum inauditum*, Bleſſed is he that preaches a word that was never heard before, ſo ſaid the *Spaniſh* Jeſuite: but Chriſt *ſaid otherwiſe*; *No man having drunk old wine ſtraight deſires new, for he ſaith the old is better.* And ſo it is in Religion, *Quod primum verum*, Truth is always firſt: and ſince Epiſcopacy hath been of ſo laſting an abode, of ſo long a bleſſing, ſince it hath ever combin'd with Government, and hath been taught by that Spirit that hath ſo long dwelt in God's Church, and hath now according to the promiſe of *Jeſus*, that ſays *the gates of hell ſhall not prevail againſt the Church*, been reſtored amongſt us by a heap of miracles, and as it went away, ſo it return'd again in the hand of Monarchy, and in the boſome of our Fundamental Laws; ſuffer no evil tongue to ſpeak againſt this Truth, which hath had ſo long a teſtimony from God, and from Experience, and from the wiſdom of ſo many Ages, of all your Anceſtors and all your Laws, leſt ye be found to ſpeak againſt God, and neglect the things that belong unto your Peace, and get nothing by it but news and danger, and what other effects ye know not. But *Leontinus* Biſhop of *Antioch* ſtroak'd his old white beard and ſaid, *When this ſnow is diſſolved, a great deal of dirty weather will follow*; meaning, that when the old Religion ſhould be queſtioned and diſcountenanced, the new Religion would bring nothing but trouble and unquietneſs: and we have found it ſo by a ſad experience.

* Rom. 16. 17.

4. Ye cannot obey God unleſs ye do Juſtice: for this alſo is better than ſacrifice, ſaid *Solomon*, *Prov.* 21. 3. For Chriſt, who is *the Sun of righteouſneſs*, is a *Sun and a Shield* to them that do righteouſly. The *Indian* was not immured ſufficiently by the *Atlantick* ſea, nor the *Boſphoran* by the walls of Ice, nor the *Arabian* by his meridian Sun; the Chriſtian Juſtice of the *Roman* Princes brake through all incloſures, and by Juſtice ſet up Chriſts ſtandard, and gave to all the world a teſtimony how much could be done by Prudence and Valour, when they were conducted by the hands of Juſtice. And now you will have a great trial of this part of your Obedience to God.

For you are to give ſentence in the cauſes of half a Nation: and he had need be a wiſe and a good man that divides the inheritance amongſt Brethren; that he may not be abuſed by contrary pretences, nor biaſſed by the Intereſt of friends, nor tranſported with the unjuſt thoughts even of a juſt Revenge, nor allured by the opportunities of Spoil, nor turn'd aſide by Partiality in his own concerns, nor blinded by Gold which puts out the eyes of wiſe men, nor couzened by pretended zeal, nor wearied with the difficulty of queſtions, nor directed by a general meaſure

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ſure in caſes not meaſurable by it, nor born down by Prejudice, nor abuſed by reſolutions taken before the cauſe be heard, nor over-ruled by National Intereſts. For Juſtice ought to be the ſimpleſt thing in the world, and is to be meaſured by nothing but by Truth and by Laws, and by the Decrees of Princes. But whatever you do, let not the pretence of a different Religion make you think it lawful to oppreſs any man in his juſt rights: For Opinions are not, but Laws only, and *doing as we would be done to*, are the meaſures of Juſtice: and though Juſtice does alike to all men, Jew and Chriſtian, Lutheran and Calviniſt; yet to do right to them that are of another Opinion is the way to win them; but if you for Conſcience ſake do them wrong, they will hate you and your Religion.

Laſtly, as *Obedience is better than Sacrifice*, ſo God alſo ſaid, *I will have Mercy and not Sacrifice*; meaning that Mercy is the beſt Obedience. *Perierat totum quod Deus fecerat, niſi miſericordia ſubveniſſet*, ſaid *Chryſologus*; all the Creatures both of Heaven and earth would periſh if Mercy did not relieve us all. Other good things more or leſs, every man expects according to the portion of his fortune: *Ex clementia omnes idem ſperant*, * but from Mercy and Clemency all the world alike do expect advantages. And which of us all ſtands here this day, that does not need God's pardon and the Kings? Surely no man is ſo much pleaſed with his own innocence, as that he will be willing to quit his claim to Mercy: and if we all need it, let us all ſhew it.

*Seneca.*

> *Naturæ imperio gemimus, cum funus adultæ*
> *Virginis occurrit, vel terrâ clauditur infans,*
> *Et minor igne rogi* ——

If you do but ſee a Maiden carried to her Grave a little before her intended marriage, or an Infant die before the birth of Reaſon, Nature hath taught us to pay a tributary tear: Alas! your eyes will behold the ruine of many Families, which though they ſadly have deſerved, yet Mercy is not delighted with the ſpectacle; and therefore God places a watry cloud in the eye, that when the light of Heaven ſhines upon it, it may produce a Rain-bow to be a Sacrament and a Memorial that God and the Sons of God do not love to ſee a man periſh. God never rejoyces *in the death of him that dies*; and we alſo eſteem it undecent to have Muſick at a Funeral. And as Religion teaches us to pity a condemned Criminal, ſo Mercy intercedes for the moſt benigne interpretation of the Laws. *You muſt indeed be as juſt as the Laws, and you muſt be as merciful as your Religion*: and you have no way to tye theſe together, but to follow the Pattern in the Mount; do as God does, who *in judgment remembers mercy.*

To conclude; If every one in this Honourable Aſſembly would joyn together to promote Chriſtian Religion in its true notion, that is, Peace and Holineſs, the love of God and the love of our Brother, Chriſtianity in all its proper uſefulneſs, and would not endure in the Nation any thing againſt the Laws of the Holy *Jeſus*; if they were all zealous for the Doctrines of Righteouſneſs, and impatient of Sin in your ſelves and in the people, it is not to be imagined what a happy Nation we ſhould be. But if ye divide into parties, and keep up uſeleſs differences of names or intereſts; if ye do not joyn in the bands of Peace, that is, the King and the Church, Religion and the good of the Nation, you can never hope to ſee a bleſſing to be the end of your labours. Remember the words of *Solomon*, *Righteouſneſs exalteth a Nation, but ſin is a reproach*

Prov. 24. 34.

*proach to any people:* but when Righteouſneſs is advanced in the hearts and lives of the Nation, who ſhall dare to reprove your Faith, who can find fault with your Religion? SERM. V.

God of his mercy grant that in all your Conſultations the Word of God may be your meaſure, the Spirit of God may be your guide, and the glory of God may be your end: He of his mercy grant that moderation may be your limit, and Peace may be within your walls as long as you are there, and in all the Land for ever after. But remember, that ſince the honour and ſervice of his Majeſty, and the peace and proſperity of the Church, the perpetuity of our fundamental Laws, publick Juſtice, and the honour of all legal Authority, the advancement of Trade, and the wealth of the Nation is your deſign; remember, I pray, what warranty you have to expect all this; no leſs than the words of our Bleſſed Saviour, but it is upon theſe terms, *Seek ye firſt the Kingdom of God, and the righteouſneſs thereof, and all theſe things ſhall be added to you.* Amen.

FINIS.

FINIS.

# Via Intelligentiæ.

A

# SERMON

Preached to the

# UNIVERSITY

OF

# DUBLIN,

Shewing by what means the Scholars ſhall become moſt Learned and moſt Uſeful.

*Publiſhed at their deſire.*

By the R. R. Father in God, *Jeremy* Lord Biſhop of *Down*, &c. and Vice-Chancellor of that UNIVERSITY.

*Ad majorem Dei gloriam.*

LONDON,

Printed for *R. Royſton*, Bookſeller to the King's moſt Excellent Majeſty. 1672.

Via Intelligentiæ.

# TO THE READER.

PEACE *is so great a Blessing, and Disputations and Questions in Religion are so little friends to Peace, that I have thought no mans time can be better spent than in propositions and promotions of Peace, and consequently in finding expedients, and putting periods to all contentious Learning. I have already in a discourse before the Right Honourable the* Lords *and* Commons *assembled in their Parliament, prov'd that Obedience is the best* medium *of* Peace *and true* Religion; *and* Laws *are the only common term and certain rule and measure of it.* Vocata ad concionem multitudine, quæ coalescere in populum Unius corporis nulla re præterquam legibus poterat, *said* Livy. Obedience to Man *is the external instrument; and the best in the World. To which I now add, that* Obedience to God *is the best internal instrument; and I have prov'd it in this discourse. Peace and Holiness are twin-Sisters; after which because every man is bound to follow, and he that does not shall never see God, I concluded that the Office of a Bishop is in nothing so signally to be exhibited as in declaring by what means these great duties and blessings are to be acquired. This way I have here described is an old way; for it was Christs way, and therefore it is truth and life: but it hath been so little regarded and so seldom taught, that when I first spake my thoughts of it in the following words before the Little, but Excellent, University of* Dublin, *they consented to it so perfectly, and so piously entertained it, that they were pleased with some earnestness to desire me to publish it to the world, and to consign it to them as a perpetual memorial of their duty, and of my regards to them, and care over them in my Station. I was very desirous to serve and please them in all their worthy desires, but had found so much reason to distrust my own abilities, that I could not resolve to do what I fain would have done; till by a second communication of those thoughts, though in differing words, I had published it also to my* Clergy *at the* Metropolitical Visitation *of the most Reverend and Learned Lord* Primate *of* Armagh *in my own Diocese. But when I found that they also thought it very reasonable and pious, and joyned in the desire of making it publick, I consented perfectly, and now only pray to God it may do that Work which I intended. I have often thought of those excellent words of Mr.* Hooker *in his very learned Discourse of* Justification; [“ *Such is* “ *the untoward constitution of our Nature, that we do neither so perfectly un-* “ *derstand the way and knowledge of the Lord, nor so stedfastly embrace it* “ *when it is understood, nor so graciously utter it when it is embraced, nor so*

" peaceably maintain it when it is uttered, but that the beſt of us are overtaken " ſometime through blindneſs, ſometime through haſtineſs, ſometime through " impatience, ſometime through other paſſions of the mind, whereunto (God " knows) we are too ſubject] That I find by true experience, the beſt way of Learning and Peace is that which cures all theſe evils, as far as in the World they are curable; and that is the way of Holineſs, which are therefore the beſt and only way of Truth. In Diſputations there is no end, and but very little advantage; but the way of godlineſs hath in it no Error, and no Doubtfulneſs. By this therefore I hoped beſt to apply the Counſel of the Wiſe man: Stand thou faſt in thy ſure Underſtanding, in the way and knowledge of the Lord, and have but one manner of word, and follow the word of peace and righteouſneſs. I have reaſon to be confident that they who deſired me to publiſh this Diſcourſe will make uſe of it, and find benefit by it: and if any others do ſo too, both they and I ſhall ſtill more and more give God all thanks, and praiſe, and glory.

Eccius. 5.10. Vulg. Edit. Lat.

Via

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# Via Intelligentiæ.

## SERMON VI.

### JOHN 7. 17.

*If any man will do his will, he ſhall know of the Doctrine, whether it be of God, or whether I ſpeak of my ſelf.*

THE Ancients in their Mythological Learning tell us, that when *Jupiter* eſpied the Men of the World ſtriving for Truth, and pulling her in pieces to ſecure her to themſelves, he ſent *Mercury* down amongſt them, and he with his uſual Arts dreſſed Error up in the Imagery of Truth, and thruſt her into the Croud, and ſo left them to contend ſtill: and though then by Contention men were ſure to get but little Truth, yet they were as earneſt as ever, and loſt Peace too, in their Importune contentions for the very Image of Truth. And this indeed is no wonder: but when Truth and Peace are brought into the world together, and bound up in the ſame bundle of life; when we are taught a Religion by the Prince of Peace, who is the Truth itſelf, to ſee men Contending for *this Truth* to the breach of *that Peace*; and when men fall out, to ſee that they ſhould make Chriſtianity their Theme, that is one of the greateſt wonders in the World. For Chriſtianity is ἥμερος καὶ φιλάνθρωπος νομοθεσία, a ſoft and gentle Inſtitution; ἥμερος καὶ μείλιχον ἦθος, it was brought into the World to ſoften the aſperities of humane nature, and to cure the Barbarities of evil men, and the Contentions of the paſſionate. The Eagle ſeeing her breaſt wounded, and eſpying the Arrow that hurt her to be feathered, cried out, πτερόν με τὸ πτερωτὸν ὀλλύει, the feathered Nation is deſtroyed by their own Feathers; That is, a Chriſtian fighting and wrangling with a Chriſtian; and indeed that's very ſad: but wrangling about Peace too; that Peace itſelf ſhould be the argument of a War, that's unnatural; and if it were not that there are many who are *homines multæ religionis, nullius penè pietatis*, Men of much Religion and little Godlineſs, it would not be that there ſhould be ſo many quarrels in and concerning that Religion which is wholly made up of Truth and Peace, and was ſent amongſt us to reconcile the hearts of men when they were tempted to uncharitableneſs by any other unhappy argument. *Diſputation* cures no Vice, but kindles a great many, and makes Paſſion evaporate into ſin: and though men eſteem it Learning, yet it is the moſt uſeleſs Learning in the World. When *Eudamidas* the Son of *Archidamas* heard old *Xenocrates* diſputing about *Wiſdom*, he asked very ſoberly, If the old man be yet diſputing and enquiring concerning *Wiſdom*, what time will he have to make uſe of it? Chriſtianity is all for practice, and ſo much time as is ſpent in quarrels about it is a

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diminution to its Intereſt: men enquire ſo much what it is, that they have but little time left to *be Chriſtians*. I remember a ſaying of *Eraſmus*, that when he firſt read the New Teſtament with fear and a good mind, with a purpoſe to underſtand it and obey it, he found it very uſeful and very pleaſant: but when afterwards he fell on reading the vaſt differences of Commentaries, then he underſtood it leſs than he did before, then he began *not* to underſtand it: For indeed the Truths of God are beſt dreſſed in the plain Culture and ſimplicity of the Spirit; but the Truths that men commonly teach are like the reflexions of a Multiplying-glaſs: for one piece of good money you ſhall have forty that are phantaſtical; and it is forty to one if your finger hit upon the right. Men have wearied themſelves in the dark, having been amuſed with falſe fires: and inſtead of going home, have wandred all night ἐν ὁδοῖς ἀβάτοις, in untroden, unſafe, uneaſie ways; but have not found out what their Soul deſires. But therefore ſince we are ſo miſerable, and are in error, and have wandred very far, we muſt do as wandring Travellers uſe to do, go back juſt to that place from whence they wandred, and begin upon a new account. Let us go to the Truth itſelf, to Chriſt, and he will tell us an eaſie way of ending all our Quarrels: For we ſhall find Chriſtianity to be the eaſieſt and the hardeſt thing in the World: it is like a ſecret in *Arithmetick*, infinitely hard till it be found out by a right operation, and then it is ſo plain, we wonder we did not underſtand it earlier.

Chriſt's way of finding out of Truth is by *doing the will of God*. We will try that by and by, if poſſible we may find that eaſie and certain: in the mean time let us conſider what ways men have propounded to find out Truth, and upon the foundation of that to eſtabliſh Peace in Chriſtendom.

1. That there is but one true way is agreed upon; and therefore almoſt every Church of one denomination that lives under Government propounds to you a Syſteme or collective Body of Articles, and tells you, *that's* the true *Religion*, and *they* are the *Church*, and the peculiar people of *God*: like *Brutus* and *Caſſius*, of whom one ſays, *Ubicunque ipſi eſſent, prætexebant eſſe reipublicam*, they ſuppoſed themſelves were the Common-wealth; and theſe are the Church, and out of this Church they will hardly allow ſalvation: But of this there can be no end; for divide the Church into Twenty parts, and in what part ſoever your lot falls, you and your party are damned by the other Nineteen; and men on all hands almoſt keep their own Proſelytes by affrighting them with the fearful Sermons of Damnation: but in the mean time here is no ſecurity to them that are not able to judge for themſelves, and no Peace for them that are.

2. *Others* caſt about to cure this, and conclude that it muſt be done by ſubmiſſion to an infallible Guide; this muſt do it or nothing: and this is the way of the Church of *Rome*: Follow but the Pope and his Clergy, and you are ſafe, at leaſt as ſafe as their warrant can make you. Indeed this were a very good way, if it were a way at all; but it is none; for this can never end our Controverſies: not only becauſe the greateſt Controverſies are about this Infallible Guide; but alſo becauſe, 1. We cannot find that there is upon Earth any ſuch Guide at all. 2. We do not find it neceſſary that there ſhould. 3. We find that they who pretend to be this infallible Guide are themſelves infinitely deceived. 4. That they do not believe themſelves to be Infallible whatever they ſay to us; becauſe they do not put an end to all their own Queſtions that

trouble

trouble them. 5. Becauſe they have no peace but what is conſtrained by force and Government. 6. And laſtly, becauſe if there were ſuch a Guide, we ſhould fail of Truth by many other cauſes: for it may be that Guide would not do his duty; or we are fallible Followers of this infallible Leader; or we ſhould not underſtand his meaning at all times, or we ſhould be perverſe at ſome times, or ſomething as bad: becauſe we all confeſs that God is an Infallible Guide, and that ſome way or other he does teach us ſufficiently, and yet it does come to paſs by our faults that we are as far to ſeek for Peace and Truth as ever. SERM. VI.

3. *Some* very wiſe men finding this to fail, have undertaken to reconcile the differences of Chriſtendom by a way of moderation. Thus they have projected to reconcile the *Papiſts* and the *Lutherans*, the *Lutherans* and the *Calviniſts*, the *Remonſtrants* and *Contra-remonſtrants*, and project that each ſide ſhould abate of their aſperities, and pare away ſomething of their propoſitions, and joyn in common terms and phraſes of Accommodation, each of them ſparing ſomething, and promiſing they ſhall have a great deal of peace for the exchange of a little of their opinion. This was the way of *Caſſander*, *Modrevius*, *Andreas Friſius*, *Eraſmus*, *Spalato*, *Grotius*, and indeed of *Charles* the Fifth in part, but ſomething more heartily of *Ferdinand* the Second. This device produced the conferences at *Poiſſy*, at *Montpellier*, at *Ratisbon*, at the *Hague*, at many places more: and what was the event of theſe? Their parties when their Delegates returned, either diſclaimed their Moderation, or their reſpective *Princes* had ſome other ends to ſerve, or they permittted the Meetings upon uncertain hopes, and a trial if any good might come; or it may be they were both in the wrong, and their mutual abatement was nothing but a mutual quitting of what they could not get, and the ſhaking hands of falſe friends; or it may be it was all of it nothing but Hypocriſie and Arts of Craſtineſs, and, like *Lucian's* man, every one could be a man and a Peſtle when he pleaſed. And the Council of *Trent*, though under another cover, made uſe of the artifice, but made the ſecret manifeſt and common: for at this day the *Jeſuites* in the Queſtions *de auxiliis Divinæ gratiæ* have prevailed with the *Dominicans* to uſe their expreſſions, and yet they think they ſtill keep the ſentence of their own Order. From hence can ſucceed nothing but folly and a phantaſtick peace: This is but the skinning of an old ſore, it will break out upon all occaſions.

4. *Others*, who underſtand things beyond the common rate, obſerving that many of our Controverſies and peeviſh wranglings are kept up by the ill ſtating of the Queſtion, endeavour to declare things wiſely, and make the matter intelligible, and the words clear; hoping by this means to cut off all diſputes. Indeed this is a very good way, ſo far as it can go; and would prevail very much, if all men were wiſe, and would conſent to thoſe ſtatings, and would not fall out upon the main enquiry when it were well ſtated: but we find by a ſad experience that few Queſtions are well ſtated; and when they are, they are not conſented to; and when they are agreed on by both ſides that they are well ſtated, it is nothing elſe but a drawing up the Armies in *Battalia* with great skill and diſcipline; the next thing they do is, they thruſt their Swords into one anothers ſides.

5. What remedy after all this? Some other good men have propounded one way yet: but that is a way of Peace rather than Truth; and that is, that all Opinions ſhould be tolerated and none perſecuted, and then all the world will be at peace. Indeed this relies upon a great rea-

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ſonableneſs; not only becauſe Opinions cannot be forced, but becauſe if men receive no hurt it is to be hoped they will do none: But we find that this alone will not do it: For beſides that all men are not ſo juſt as not to do any Injury (for ſome men begin the evil) beſides this (I ſay) there are very many men amongſt us who are not content that you permit them; for they will not permit you, but *rule over your Faith*, and ſay that their way is not only true, but neceſſary; and therefore the Truth of God is at ſtake, and all indifference and moderation is carnal Wiſdom, and want of Zeal for God: nay more than ſo, they preach for Toleration when themſelves are under the rod, who when they got the rod into their own hands thought Toleration itſelf to be Intolerable. Thus do the *Papiſts*, and thus the *Calviniſts*: and for their Cruelty they pretend Charity: They will indeed force you to come in, but it is in true Zeal for your Soul: and if they do you violence, it is no more than if they pull your Arm out of joynt, when to ſave you from drowning they draw you out of a River; and if you complain, it is no more to be regarded than the out-cries of Children againſt their Rulers, or ſick men againſt Phyſicians. But as to the thing itſelf, the truth is, it is better in Contemplation than Practice: for reckon all that is got by it when you come to handle it, and it can never ſatisfie for the infinite diſorders happening in the Government; the ſcandal to Religion, the ſecret dangers to publick Societies, the growth of Hereſie, the nurſing up of parties to a grandeur ſo conſiderable as to be able in their own time to change the Laws and the Government. So that if the Queſtion be whether meer Opinions are to be perſecuted, it is certainly true, they ought not. But if it be conſidered how by Opinions men rifle the affairs of Kingdoms, it is alſo as certain, they ought not to be made publick and permitted. And what is now to be done? muſt Truth be for ever in the dark, and the World for ever be divided, and Societies diſturbed, and Governments weakned, and our Spirits debauched with Error and the uncertain Opinions and the Pedantry of talking men? Certainly there is a way to cure all this evil; and the wiſe Governour of all the World hath not been wanting in ſo neceſſary a matter as to lead us into all Truth. But the way hath not yet been hit upon, and yet I have told you all the ways of Man and his Imaginations in Order to Truth and Peace: and you ſee theſe will not do; we can find no reſt for the ſoles of our feet amidſt all the waters of Contention and Diſputations, and little artifices of divided Schools. *Every man is a lyar*, and his Underſtanding is weak, and his Propoſitions uncertain, and his Opinions trifling, and his Contrivances imperfect, and neither Truth nor Peace does come from man. I know I am in an Auditory of inquiſitive perſons, whoſe buſineſs is to ſtudy for Truth, that they may find it for themſelves and teach it unto others: I am in a School of Prophets and Prophets Sons, who all ask *Pilate*'s Queſtion, *What is Truth?* You look for it in your Books, and you tug hard for it in your Diſputations, and you derive it from the Ciſterns of the Fathers, and you enquire after the old ways, and ſometimes are taken with new appearances, and you rejoyce in falſe lights, or are delighted with little umbrages and peep of Day: But where is there a man, or a Society of men, that can be at reſt in his enquiry, and is ſure he underſtands all the Truths of God? where is there a man but the more he ſtudies and enquires, ſtill he diſcovers nothing ſo clearly as his own Ignorance? This is a demonſtration that we are not in the right way, that we do not enquire wiſely, that our Method is not artificial. If men did fall upon the right way, it were

impoſ-

impoſſible ſo many learned men ſhould be engaged in contrary parties and Opinions. We have examined all ways but one, all but God's way: Let us (having miſſed in all the other) try this: let us go to God for Truth; for Truth comes from God only, and his ways are plain, and his ſayings are true, and his promiſes *Yea* and *Amen*: and if we miſs the Truth it is becauſe we will not find it: for certain it is, that all that Truth which God hath made neceſſary, he hath alſo made legible and plain, and if we will open our eyes we ſhall ſee the Sun, and if *we will walk in the light, we ſhall rejoyce in the light*: only let us withdraw the Curtains, let us remove the *impediments and the ſin that doth ſo eaſily beſet us*; that's God's way. Every man muſt in his ſtation do that portion of duty which God requires of him, and then he ſhall be taught of God all that is fit for him to learn: there is no other way for him but this. *The fear of the Lord is the beginning of wiſdom, and a good underſtanding have all they that do thereafter.* And ſo ſaid *David* of himſelf, *I have more underſtanding than my Teachers; becauſe I keep thy Commandments.* And this is the only way which Chriſt hath taught us: if you ask, *What is Truth?* you muſt not do as *Pilate did*, ask the Queſtion, and then go away from him that only can give you an anſwer; for as God is the Author of Truth, ſo he is the Teacher of it; and the way to learn it is this of my Text: For ſo ſaith our bleſſed Lord, *If any man will do his will, he ſhall know of the Doctrine, whether it be of God or no.*

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Pſal. 111. 10.

Pſal. 119.

My Text is ſimple as Truth itſelf, but greatly comprehenſive, and contains a Truth that alone will enable you to underſtand all *Myſteries*, and to expound all *Prophecies*, and to interpret all *Scriptures*, and to ſearch into all Secrets, all (I mean) which concern our happineſs and our duty: and it being an affirmative hypothetical, is plainly to be reſolved into this Propoſition, *The way to judge of Religion is by doing of our duty; and Theologie is rather a Divine life than a Divine knowledge.* In Heaven indeed we ſhall firſt ſee, and then love; but here on Earth we muſt firſt love, and love will open our eyes as well as our hearts, and we ſhall then ſee and perceive and underſtand.

In the handling of which Propoſition I ſhall firſt repreſent to you that *the certain cauſes of our Errors are nothing but direct ſins*, nothing makes us Fools and Ignorants but living vicious lives; and then I ſhall proceed to the direct demonſtration of the Article in queſtion, that *Holineſs is the only way of Truth and Underſtanding.*

1. No man underſtands the *Word of God* as it ought to be underſtood, unleſs he lays aſide all affections to Sin: of which becauſe we have taken very little care, the product hath been that we have had very little wiſdom, and very little knowledge in the ways of God. Κακία ὃξὺ φθαρτικὴ τ ἀρχῆς, ſaid *Ariſtotle*, wickedneſs does corrupt a mans reaſoning, it gives him falſe principles and evil meaſures of things: the ſweet Wine that *Ulyſſes* gave to the *Cyclops* put his eye out; and a man that hath contracted evil affections, and made a league with ſin, ſees only by thoſe meaſures. A Covetous man underſtands nothing to be good that is not profitable; and a Voluptuous man likes your reaſoning well enough if you diſcourſe of *Bonum jucundum*, the pleaſures of the ſenſe, the raviſhments of luſt, the noiſes and inadvertencies, the mirth and ſongs of merry Company; but if you talk to him of the melancholy Lectures of the Croſs, the content of Reſignation, the peace of Meekneſs, and the Joys of the Holy Ghoſt, and of reſt in God, after your long diſcourſe and his great ſilence he cries out, What's the matter? He knows not what

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what you mean: Either you must fit his humour, or change your discourse.

I remember that *Arianus* tells of a Gentleman that was banished from *Rome*, and in his sorrow visited the Philosopher, and he heard him talk wisely, and believed him, and promised him to leave all the thoughts of *Rome* and splendors of the Court, and retire to the course of a severe Philosophy: but before the good mans Lectures were done, there came πιναχίδες ἀπὸ τῦ Καισαρος, letters from *Cæsar* to recall him home, to give him pardon, and promise him great employment: He presently grew weary of the good mans *Sermon*, and wished he would make an end, thought his discourse was dull and flat; for his head and heart were full of another story and new principles; and by these measures he could hear only and he could understand.

Every man understands by his Affections more than by his Reason: and when the *Wolf* in the Fable went to School to learn to spell, whatever letters were told him, he could never make any thing of them but *Agnus*; he thought of nothing but his belly: and if a man be very hungry, you must give him meat before you give him Counsel. A mans mind must be like your proposition before it can be entertained: for whatever you put into a man it will smell of the Vessel: it is a mans mind that gives the Emphasis, and makes your argument to prevail.

And upon this account it is that there are so many false Doctrines in the only Article of Repentance. Men know they must repent, but the definition of Repentance they take from the convenience of their own Affairs: what they will not part with, that is not necessary to be parted with, and they will repent, but not restore: they will say *nollem factum*, they wish they had never done it; but since it is done, you must give them leave to rejoyce in their purchase: they will ask forgiveness of God; but they sooner forgive themselves, and suppose that God is of their mind: If you tye them to hard terms, your doctrine is not to be understood, or it is but one Doctors Opinion, and therefore they will fairly take their leave, and get them another Teacher.

What makes these evil, these dangerous and desperate Doctrines? not the obscurity of the thing, but the cloud upon the heart; for say you what you will, He that hears must be the Expounder, and we can never suppose but a man will give sentence in behalf of what he passionately loves. And so it comes to pass that, as *Rabbi Moses* observed, that God for the greatest Sin imposed the least Oblation, as a she-Goat for the sin of Idolatry; for a woman accused of Adultery, a Barly-Cake; so do most men; they think to expiate the worst of their sins with a trifling, with a pretended, little, insignificant repentance. God indeed did so, that the cheapness of the Oblation might teach them to hope for pardon; not from the Ceremony, but from a severe internal repentance: But men take any argument to lessen their repentance, that they may not lessen their pleasures or their estates, and that Repentance may be nothing but a word, and Mortification signifie nothing against their pleasures, but be a term of Art only, fitted for the Schools or for the Pulpit, but nothing relative to Practice, or the Extermination of their sin. So that it is no wonder we understand so little of Religion: it is because we are in love with that which destroys it; and as a man does not care to hear what does not please him, so neither does he believe it; he cannot, he will not understand it.

And the same is the Case in the matter of *Pride*; the Church hath ex-

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extremely ſuffered by it in many ages. *Arius* miſſed a Biſhoprick, and therefore turned Heretick; πρόφασιν ἐκκλησιαν, ſaith the ſtory, he diſturbed and ſhaked the Church; for he did not underſtand this Truth, [*That the peace of the Church was better than the ſatisfaction of his perſon, or the promoting his fooliſh Opinion.*] And do not we ſee and feel that at this very day the Pride of men makes it ſeem impoſſible for many perſons to obey their Superiors? and they do not ſee what they can read every day, that it is a ſin *to ſpeak evil of Dignities.*

A man would think it a very eaſie thing to underſtand the 13. Chapter to the *Romans*, *Whoſoever reſiſteth the Power, reſiſteth the Ordinance of God:* and yet we know a generation of men to whom theſe words were ſo obſcure, that they thought it lawful to fight againſt their *King*. A man would think it eaſie to believe that thoſe who were *in the gainſaying of Corah*, who roſe up againſt the high Prieſt, were in a very ſad condition: and yet there are too many amongſt us who are in the gainſaying of *Corah*, and think they do very well; that they are the *Godly party*, and the good people of God. Why? what's the matter? In the World there can be nothing plainer than theſe words, *Let every ſoul be ſubject to the higher Powers*, and that you need not make a ſcruple who are theſe higher powers, it is as plainly ſaid, *there is no power but of God*; all that are ſet over you by the Laws of your Nation, theſe are *over you in the Lord:* and yet men will not underſtand theſe plain things; they deny to do their notorious duty, and yet believe they are in the right, and if they ſometimes obey *for wrath*, they oftner diſobey for *Conſcience ſake*. Where is the fault? The words are plain, the duty is certain, the Book lies open; but, alas! *it is Sealed within*, that is, *men have eyes and will not ſee, ears and will not hear.* But the wonder is the leſs; for we know when God ſaid to *Jonas*, *doeſt thou well to be angry?* he anſwered God to his face, *I do well to be angry even unto the death.* Let God declare his mind never ſo plainly, if men will not lay aſide the evil principle that is within, their open love to their ſecret ſin, they may kill an Apoſtle, and yet be ſo ignorant as to *think they do God good ſervice*; they may diſturb Kingdoms, and break the peace of a well-ordered Church, and riſe up againſt their Fathers, and be cruel to their Brethren, and ſtir up the people to Sedition; and all this with a cold ſtomach and a hot liver, with a hard heart and a tender Conſcience, with humble carriage and a proud ſpirit. For thus men hate Repentance, becauſe they ſcorn to confeſs an Error; they will not return to Peace and Truth, becauſe they fear to loſe the good opinion of the people whom themſelves have couzened; they are afraid to be good, leſt they ſhould confeſs they have formerly done amiſs: and he that obſerves how much evil is done, and how many Hereſies are riſen, and how much obſtinacy and unreaſonable perſeverance in folly dwells in the World upon the ſtock of Pride, may eaſily conclude that no learning is ſufficient to make a proud man underſtand the truth of God, unleſs he firſt learn to be humble. But *Obedite & intelligetis* (ſaith the Prophet) obey and be humble, leave the fooliſh affections of ſin, and then ye ſhall underſtand. That's the firſt particular: All remaining affections to ſin hinder the learning and underſtanding of the things of God.

2. He that means to underſtand the will of God and the truth of Religion muſt lay aſide *all inordinate affections to the world*, 2 Cor. 3. 14. S. *Paul* complained that there was at *that day a veil upon the hearts of the Jews in the reading of the Old Teſtament:* they looked for a Temporal Prince to be their *Meſſias*, and their affections and hopes dwelt in ſecular advan-

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advantages; and so long as that veil was there, they could not see, and they would not accept the poor despised *Jesus*.

For the things of the world, besides that they entangle one another, and make much business, and spend much time, they also take up the attentions of a mans mind, and spend his faculties, and make them trifling and secular with the very handling and conversation. And therefore the *Pythagoreans* taught their Disciples χωρισμὸν ἀπὸ τοῦ σώματος, εἰς τὸ καλῶς φιλοσοφεῖν, a separation from the things of the body, if they would purely find out truth and the excellencies of wisdom. Had not he lost his labour that would have discourst wisely to *Apicius*, and told him of the books of Fate and the secrets of the other World, the abstractions of the Soul and its brisker Immortality, that Saints and Angels eat not, and that the Spirit of a man lives for ever upon wisdom, and holiness and contemplation? The fat Glutton would have stared a while upon the Preacher, and then have fallen asleep. But if you had discourst well and knowingly of a Lamprey, a large Mullet, or a Boar, *animal propter Convivia natum*, and have sent him a Cook from *Asia* to make new Sawces, he would have attended carefully, and taken in your discourses greedily. And so it is in the Questions and secrets of Christianity: which made S. *Paul*, when he intended to convert *Felix*, discourse first with him about *Temperance*, *Righteousness* and *Judgment to come*. He began in the right point; he knew it was to no purpose to preach *Jesus Christ* crucified to an intemperate person, to an Usurper of other mens rights, to one whose soul dwelt in the World, and cared not for the sentence of the last day. The *Philosophers* began their Wisdom with the meditation of death, and S. *Paul* his with the discourse of the day of Judgment: to take the heart off from this world and the amabilities of it, which dishonour and baffle the understanding, and made *Solomon* himself become a child and fool'd into Idolatry, by the prettiness of a talking woman. Men now-a-days love not a Religion that will cost them dear. If your Doctrine calls upon Men to part with any considerable part of their estates, you must pardon them if they cannot believe you; they understand it not. I shall give you one great instance of it.

When we consider the infinite unreasonableness that is in the Popish Religion, how against common sense their Doctrine of Transubstantiation is, how against the common Experience of humane nature is the Doctrine of the Popes Infallibility, how against Scripture is the Doctrine of Indulgences and Purgatory; we may well think it a wonder that no more men are perswaded to leave such unlearned follies. But then on the other side, the wonder will cease, if we mark how many temporal ends are served by these Doctrines. If you destroy the Doctrine of Purgatory and Indulgences you take away the Priests Income, and make the *See Apostolick* to be poor; if you deny the Popes Infallibility, you will despise his Authority, and examine his Propositions, and discover his Failings, and put him to answer hard Arguments, and lessen his Power: and indeed, when we run through all the Propositions of difference between them and us, and see that in every one of them they serve an end of money or of power; it will be very visible that the way to confute them is not by learned disputations, (for we see they have been too long without effect, and without prosperity) the men must be cured of their affections to the World, *ut nudi nudum sequantur crucifixum*, that with naked and devested affections they might follow the naked Crucified *Jesus*, and then they would soon learn the truths of God, which till then will be impossible to be apprehended. Ἐν ᾧ ποιήσει ἐξηγήσεως

ἐξηγήσεων τὰ ἑαυτῶν παρεισάγουσιν. Men (as S. *Basil* says) when they expound Scripture, always bring in something of themselves: but till there be (as one said) ἀνάβασις ἐκ τοῦ σπηλαίου, a rising out from their own seats, until they go out from their dark dungeons, they can never see the light of Heaven. And how many men are there amongst us who are therefore enemies to the Religion, because it seems to be against their profit? The argument of *Demetrius* is unanswerable; *by this Craft they get their livings:* leave them in their Livings, and they will let your Religion alone; if not, they think they have reason to speak against it. When mens souls are possessed with the World, their souls cannot be invested with holy Truths. Χρὴ ἀπὸ τίτων ἀντὴν ψυχὴν ψυχοῦσθαι, as S. *Isidor* said: the Soul must be informed, *insoul'd*, or animated with the propositions that you put in, or you shall never do any good, or get Disciples to Christ. Now because a man cannot serve two Masters; because he cannot vigorously attend two *objects*; because there can be but one soul in any living Creature; if the World have got possession, talk no more of your Questions, shut your Bibles, and read no more of the Words of God to them, for they cannot tell of *the Doctrine, whether it be of God, or of the World.* That is the second particular: Worldly affections hinder true understandings in Religion.

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3. No man, how learned soever, can understand the Word of God, or be at peace in the Questions of Religion, unless he be *a Master over his Passions,*

*Tu quoque si vis Lumine claro*
*Cernere verum, Gaudia pelle,*
*Pelle Timorem: Nubila mens est*
*Vinclâque frenis Hæc ubi regnant.*

said the wise *Boethius*; A man must first learn himself before he can learn God. *Tua te fallit Imago*: nothing deceives a man so soon as a mans self; when a man is (that I may use *Plato's* expression) συμπεφυρμένος τῇ γενέσει, mingled with his nature and his Congenial infirmities of *anger* and *desire*, he can never have any thing but ἀμυδρὰν δόξαν, a knowledge partly moral and partly natural: his whole life is but Imagination; his knowledge is Inclination and Opinion; he judges of Heavenly things by the measures of his fears and his desires, and his Reason is half of it sense, and determinable by the principles of sense. Εὖγε ὅτι φιλοσοφεῖς ἐν πάθεσι, then a man learns well when he is a Philosopher in his Passions. Passionate men are to be taught the first elements of Religion: and let men pretend to as much learning as they please, they must begin again at *Christs Cross*; they must learn true mortification and crucifixion of their anger and desires, before they can be good Scholars in Christs School, or be admitted into the more secret enquiries of Religion, or profit in spiritual understanding. It was an excellent Proverb of the Jews, *In passionibus Spiritus Sanctus non habitat*, the Holy Ghost never dwells in the house of Passion. Truth enters into the heart of man when it is empty and clean and still; but when the mind is shaken with Passion as with a storm, you can never hear the *voice of the Charmer, though he charm very wisely:* and you will very hardly sheath a sword when it is held by a loose and a palsytick Arm. He that means to learn the secrets of Gods wisdom must be, as *Plato* says, ἡ λογικὴν ζωὴν ἀπειωμένος, his soul must be Consubstantiated with *Reason*, not invested with *Passion*: to him that is otherwise, things are but in the dark, his notion is obscure and his sight troubled; and therefore though we often meet with passionate Fools, yet we seldom or never hear of a very passionate wise man.

*Nazianz. ad Philagrium.*

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I have now done with the first part of my undertaking, and proved to you that our evil life is the cause of our Controversies and Ignorances in Religion and of the things of God. You see what hinders us from becoming good Divines. But all this while we are but in the preparation to the Mysteries of Godliness: When we have thrown off all affections to sin, when we have stripp'd our selves from all fond adherences to the things of the world, and have broken the chains and dominion of our Passions; then we may say with *David, Exceparatum est Cor meum, Deus*; *My heart is ready, O God, my heart is ready*: then we may say, *Speak, Lord, for thy Servant heareth*: But we are not yet instructed. It remains therefore that we inquire what is that immediate Principle or Means by which we shall certainly and infallibly be led into all Truth, and be taught the Mind of God, and understand all his Secrets; and this is worth our knowledge. I cannot say that this will end your Labours, and put a period to your Studies, and make your Learning easie; it may possibly increase your Labour, but it will make it profitable; it will not end your Studies, but it will direct them; it will not make Humane Learning easie, but it will make it *wise unto Salvation*, and conduct it into true notices and ways of Wisdom.

I am now to describe to you the right way of Knowledge: *Qui facit Voluntatem Patris mei* (saith Christ) that's the way; *do God's Will, and you shall understand God's Word.* And it was an excellent saying of S. *Peter, Add to your Faith Virtue, &c. If these things be in you and abound,* 2 Pet. 1. *ye shall not be unfruitful in the knowledge of our Lord Jesus Christ.* For in this case 'tis not enough that our hindrances of Knowledge are removed; for that is but the opening of the covering of the Book of God; but when it is opened, it is written with a hand that every eye cannot read. Though the windows of the East be open, yet every eye cannot behold the glories of the Sun: Ὀφθαλμὸς μὴ ἡλιοειδὴς γενόμενος ἥλιον οὐ βλέπει, saith *Plotinus*; the eye that is not made Solar cannot see the Sun; the eye must be fitted to the splendor: and it is not the wit of the man, but the spirit of the man; not so much his head as his heart, that learns the Divine Philosophy.

1. Now in this Inquiry I must take one thing for a *præcognitum*, that every good man is Θεοδίδακτος, he is *taught of God*: and indeed unless he teach us, we shall make but ill Scholars our selves, and worse Guides to others. *Nemo potest Deum scire, nisi à Deo doceatur*, said St. *Irenæus*, (*lib. 6. cap.* 13.) If God teaches us, then all is well; but if we do not learn Wisdom at his feet, from whence should we have it? it can come from no other Spring. And therefore it naturally follows, that by how much nearer we are to God, by so much better we are like to be instructed.

But this being supposed, as being most evident, we can easily proceed by wonderful degrees and steps of progression in the Oeconomy of this Divine Philosophy: For,

2. There is in every righteous man a new vital Principle; the Spirit of Grace is the Spirit of Wisdom, and teaches us by secret Inspirations, by proper Arguments, by actual Perswasions, by personal Applications, by Effects and Energies: and as the Soul of a man is the cause of all his vital Operations, so is the Spirit of God the Life of that Life, and the cause of all Actions and Productions Spiritual: And the consequence of this is what S. *John* tells us of, *Ye have received the Unction* 1 John 2. 27. *from above, and that anointing teacheth you all things*: All things of some one kind; that is, certainly, *all things that pertain to life and godliness*;

*lineſs*; all that by which a *man* is wiſe and happy. We ſee this by common experience. Unleſs the Soul have a new Life put into it, unleſs there be a vital Principle within, unleſs the Spirit of Life be the Informer of the Spirit of the Man, the Word of God will be as dead in the operation as the Body in its powers and poſſibilities. *Sol & Homo generant hominem*, ſaith our Philoſophy: A Man alone does not beget a Man, but a Man and the Sun; for without the influence of the Celeſtial Bodies all natural Actions are ineffective: and ſo it is in the operations of the ſoul. SERM. VI.

Which Principle divers Phanatics, both among us and in the Church of *Rome*, miſunderſtanding, look for new Revelations, and expect to be conducted by Ecſtaſie, and will not pray but in a transfiguration, and live upon raptures and extravagant expectations, and ſeparate themſelves from the converſation of men by affectations, by new meaſures and ſingularities, and deſtroy Order, and deſpiſe Government, and live upon illiterate Phantaſms and ignorant Diſcourſes. Theſe men do ψεύδεσθαι τὸ ἅγιον πνεῦμα, *they belie the Holy Ghoſt*: For the Spirit of God makes men wiſe; it is an evil Spirit that makes them Fools. The Spirit of God makes us *Wiſe unto Salvation*; it does not ſpend its holy Influences in diſguiſes and convulſions of the Underſtanding: Gods Spirit does not deſtroy Reaſon, but heightens it; he never diſorders the Beauties of Government, but is a God of Order; it is the Spirit of Humility, and teaches no pride; he is to be found in Churches and Pulpits, upon Altars, and in the Doctors Chairs; not in Conventicles, and mutinous corners of a Houſe: he goes in company with his own Ordinances, and makes progreſſions by the meaſures of life; his infuſions are juſt as our acquiſitions, and his Graces purſue the methods of Nature: that which was imperfect he leads on to perfection, and that which was weak he makes ſtrong: he opens the heart, not to receive murmurs, or to attend to ſecret whiſpers, but to hear the Word of God; and then he opens the heart, and creates a new one; and without this new creation, this new Principle of life, we may hear the Word of God, but we can never underſtand it; we hear the ſound, but are never the better; unleſs there be in our hearts a ſecret conviction by the Spirit of God, the Goſpel it ſelf is a dead Letter, and worketh not in us the light and righteouſneſs of God.

Do not we ſee this by daily experience? Even thoſe things which a good man and an evil man know, they do not know them both alike. A wicked man does know that Good is lovely, and Sin is of an evil and deſtructive nature; and when he is reproved, he is convinced; and when he is obſerved, he is aſhamed; and when he has done, he is unſatisfied; and when he purſues his ſin, he does it in the dark: Tell him he ſhall die, and he ſighs deeply, but he knows it as well as you: Proceed, and ſay, that after death comes Judgment, and the poor man believes and trembles; he knows that God is angry with him; and if you tell him that for ought he knows he may be in Hell to morrow, he knows that it is an intolerable truth, but it is alſo undeniable: And yet after all this, he runs to commit his ſin with as certain an event and reſolution as if he knew no Argument againſt it: Theſe notices of things terrible and true paſs through his Underſtanding as an Eagle through the Air; as long as her flight laſted the air was ſhaken, but there remains no path behind her.

Now ſince at the ſame time we ſee other perſons, not ſo learned it may be, not ſo much verſed in Scriptures, yet they ſay a thing is good and lay hold of it; they believe glorious things of Heaven, and they live accordingly,

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cordingly, as men that believe themſelves; half a word is enough to make them underſtand; a nod is a ſufficient reproof; the crowing of a Cock, the ſinging of a Lark, the dawning of the day, and the waſhing their hands, are to them competent memorials of Religion, and warnings of their duty. What is the reaſon of this difference? They both read the Scriptures, they read and hear the ſame Sermons, they have capable Underſtandings, they both believe what they hear and what they read, and yet the event is vaſtly different. The reaſon is that which I am now ſpeaking of; the one underſtands by one Principle, the other by another; the one underſtands by Nature, and the other by Grace; the one by Humane Learning, and the other by Divine; the one reads the Scriptures without, and the other within; the one underſtands as a Son of Man, the other as a Son of God; the one perceives by the proportions of the world, and the other by the meaſures of the Spirit; the one underſtands by Reaſon, and the other by Love; and therefore he does not only underſtand the Sermons of the Spirit, and perceives their meaning; but he pierces deeper, and knows the meaning of that meaning; that is, the ſecret of the Spirit, that which is ſpiritually diſcerned, that which gives life to the Propoſition, and activity to the Soul. And the reaſon is, becauſe he hath a Divine Principle within him, and a new Underſtanding; that is plainly, he hath Love, and that's more than Knowledge; as was rarely well obſerved by S. *Paul, Knowledge puffeth up, but Charity edifieth*; that is, Charity makes the beſt Scholars. No Sermons can edifie you, no Scriptures can build you up a holy Building to God, unleſs the Love of God be in your hearts, and *puriſie your Souls from all filthineſs of the Fleſh and Spirit.*

But ſo it is in the regions of Stars, where a vaſt body of Fire is ſo divided by excentrick motions, that it looks as if Nature had parted them into Orbs and round ſhells of plain and puteſt materials: But where the cauſe is ſimple, and the matter without variety, the motions muſt be uniform; and in Heaven we ſhould either eſpy no motion, or no variety. But God, who deſigned the Heavens to be the cauſes of all changes and motions here below, hath placed his Angels in their houſes of light, and given to every one of his appointed Officers a portion of the fiery matter to circumagitate and roll; and now the wonder ceaſes: for if it be enquired why this part of the fire runs Eaſtward, and the other to the South, they being both indifferent to either, it is becauſe an Angel of God ſits in the Centre, and makes the ſame matter turn, not by the bent of its own mobility and inclination, but in order to the needs of Man, and the great purpoſes of God: And ſo it is in the Underſtandings of Men; when they all receive the ſame Notions, and are taught by the ſame Maſter, and give full conſent to all the Propoſitions, and can of themſelves have nothing to diſtinguiſh them in the events, it is becauſe God has ſent his Divine Spirit, and kindles a new fire, and creates a braver capacity, and applies the Actives to the Paſſives, and bleſſes their operation; For there is in the heart of man ſuch a dead ſea, and an indiſpoſition to holy flames, like as in the cold Rivers in the North, ſo as the fires will not burn them, and the Sun it ſelf will never warm them, till Gods holy Spirit does from the Temple of the *New Jeruſalem* bring a holy flame, and make it ſhine and burn.

1 Cor. 2. 14. *The Natural man* (ſaith the holy Apoſtle) *cannot perceive the things of the Spirit; they are fooliſhneſs unto him; for they are ſpiritually diſcerned:* For he that diſcourſes of things by the meaſures of ſenſe, thinks nothing good but that which is delicious to the palate, or pleaſes the bru-

tiſh

tiſh part of Man; and therefore while he eſtimates the ſecrets of Religion by ſuch meaſures, they muſt needs ſeem as inſipid as Cork, or the uncondited Muſhrom; for they have nothing at all of that in their conſtitution. A voluptuous perſon is like the Dogs of *Sicily*, ſo fill'd with the deliciouſneſs of Plants that grow in every furrow and hedge, that they can never keep the ſcent of their Game. Ἀδύνατον ἀναμίξαι ὕδατι πῦρ· ὕτως ὄιμαι τρυφὴν καὶ νῆψιν, ſaid St. *Chryſoſtom*: The fire and water can never mingle; ſo neither can ſenſuality, and the watchfulneſs and wiſe diſcerning of the Spirit. *Pilato interroganti de veritate, Chriſtus non reſpondit*; When the wicked Governour asked of Chriſt concerning Truth, Chriſt gave him no anſwer: He was not fit to hear it.

He therefore who ſo underſtands the Words of God, that he not only believes but loves the Propoſition; he who conſents with all his heart, and being convinc'd of the truth does alſo apprehend the neceſſity, and obeys the precept, and delights in the diſcovery, and layes his hand upon his heart, and reduces the notices of things to the practice of duty; he who dares truſt his propoſition, and drives it on to the utmoſt iſſue, reſolving to go after it whitherſoever it can invite him; this Man walks in the Spirit; at leaſt thus far he is gone towards it; his Underſtanding is brought *in obſequium Chriſti*, into the obedience of Chriſt. This is a *loving God with all our minds*; and whatever goes leſs than this, is but Memory, and not Underſtanding; or elſe ſuch notice of things by which a man is neither the wiſer nor the better.

3. Sometimes God gives to his choiceſt, his moſt elect and precious Servants, a knowledge even of ſecret things, which he communicates not to others. We find it greatly remark'd in the caſe of *Abraham*, Gen. 18. 17. *And the Lord ſaid, Shall I hide from* Abraham *that thing that I do?* Why not from *Abraham?* God tells us, *ver.* 19. *For I know him, that he will command his Children and his Houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment.* And though this be irregular and infrequent, yet it is a reward of their piety, and the proper increaſe alſo of the ſpiritual man. We find this ſpoken by God to *Daniel*, and promiſed to be the lot of the righteous man in the dayes of the *Meſſias*; Dan. 12. 10. *Many ſhall be purified, and made white, and tryed; but the wicked ſhall do wickedly:* And what then? *None of the wicked ſhall underſtand, but the wiſe ſhall underſtand.* Where beſides that the wiſe man and the wicked are oppoſed, plainly ſignifying that the wicked man is a Fool and an Ignorant; it is plainly ſaid that *None of the wicked ſhall underſtand* the wiſdom and myſteriouſneſs of the Kingdom of the *Meſſias*.

4. A *good life* is the beſt way to underſtand Wiſdom and Religion, becauſe by the experiences and reliſhes of Religion there is conveyed to them ſuch a ſweetneſs, to which all wicked men are ſtrangers: there is in the things of God to them which practiſe them a deliciouſneſs that makes us love them, and that love admits us into Gods Cabinet, and ſtrangely clarifies the Underſtanding by the purification of the Heart. For when our Reaſon is raiſed up by the Spirit of Chriſt, it is turned quickly into experience; when our Faith relyes upon the Principles of Chriſt, it is changed into Viſion; and ſo long as we know God only in the wayes of man, by contentious Learning, by Arguing and Diſpute, we ſee nothing but the ſhadow of him, and in that ſhadow we meet with many dark appearances, little certainty, and much conjecture: But when we know him λόγῳ ἀποφαντικῷ, γαλήνῃ νοερᾷ, with the eyes of holineſs, and the intuition of gracious experiences, with a quiet ſpirit and the peace of Enjoyment; then we ſhall hear what we never heard, and ſee what our

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Eph. 5. 14.

eyes never saw; then the mysteries of Godliness shall be opened unto us, and clear as the windows of the morning: And this is rarely well expressed by the Apostle, *If we stand up from the dead and awake from sleep, then Christ shall give us light.*

For although the Scriptures themselves are written by the Spirit of God, yet they are written within and without: and besides the light that shines upon the face of them, unless there be a light shining within our hearts, unfolding the leaves, and interpreting the mysterious sense of the Spirit, convincing our Consciences and preaching to our hearts; to look for Christ in the leaves of the Gospel, is to look for the living amongst the dead. There is a life in them, but that life is (according to S. *Paul*'s expression) *hid with Christ in God*: and unless the Spirit of God be the *Promo-condus*, we shall never draw it forth.

Humane Learning brings excellent ministeries towards this: it is admirably useful for the reproof of Heresies, for the detection of Fallacies, for the Letter of the Scripture, for Collateral testimonies, for exterior advantages; but there is something beyond this, that *humane* Learning without the addition of *Divine* can never reach. *Moses* was learned in all the Learning of the *Egyptians*; and the holy men of God contemplated the glories of God in the admirable order, motion and influences of the Heaven: but besides all this, they were taught of God something far beyond these prettinesses. *Pythagoras* read *Moses*'s Books, and so did *Plato*; and yet they became not proselytes of the Religion, though they were learned Scholars of such a Master. The reason is, because that which they drew forth from thence was not the life and secret of it.

*Trapidit arcano quodcunque Volumine Moses.*

There is a secret in these Books, which few men, none but the Godly, did understand: and though much of this secret is made manifest in the Gospel, yet even here also there is a *Letter* and there is a *Spirit*: still there is a reserve for Gods secret ones, even all those deep mysteries which the old Testament covered in Figures, and Stories, and Names, and Prophesies, and which Christ hath, and by his Spirit will yet reveal more plainly to all that will understand them by their proper measures. For although the Gospel is infinitely more legible and plain than the obscurer Leaves of the Law, yet there is a Seal upon them also; *which Seal no man shall open but he that is worthy.* We may understand something of it by the three Children of the Captivity; they were all skill'd in all the wisdom of the *Chaldees*, and so was *Daniel*: but there was something beyond that in him; *the wisdom of the most high God was in him*, and that taught him a learning beyond his learning.

In all Scripture there is a spiritual sense, a spiritual *Cabala*, which as it tends directly to holiness, so it is best and truest understood by the Sons of the Spirit, who love God, and therefore know him. Γνῶσις ἰκανῶν δι' ὁμοιότητα γίνεται, every thing is best known by its own similitudes and analogies.

But I must take some other time to speak fully of these things. I have but one thing more to say, and then I shall make my Applications of this Doctrine, and so conclude.

5. Lastly, there is a sort of Gods dear Servants who walk in perfectness, who *perfect holiness in the fear of God*; and they have a degree of Clarity and divine knowledge more than we can discourse of, and more certain

certain than the Demonſtrations of Geometry, brighter than the Sun, and indeficient as the light of Heaven. This is called by the Apoſtle the ἀπαύγασμα Θεοῦ· Chriſt is this brightneſs of God, manifeſted in the hearts of his deareſt Servants. SERM. VI.

Ἀλλ' ἐγὼ ἐς καθαρῶν μερόπων φρένα πυρσὸν ἀνάπτω
Ευμαθίης.--------

But I ſhall ſay no more of this at this time, for this is to be felt and not to be talked of; and they that never touched it with their finger, may ſecretly perhaps laugh at it in their heart, and be never the wiſer. All that I ſhall now ſay of it is, that a good man is united unto God κέντρον κέντρῳ συνάψας, as a flame touches a flame, and combines into ſplendor and to glory: ſo is the Spirit of a man united unto Chriſt by the Spirit of God. Theſe are the friends of God, and they beſt know Gods mind, and they only that are ſo know how much ſuch men do know. They have a ſpecial *Unction from above*: So that now you are come to the top of all; this is the higheſt round of the Ladder, and the Angels ſtand upon it: they dwell in Love and Contemplation, they worſhip and obey, but diſpute not: and our quarrels and impertinent wranglings about Religion are nothing elſe but the want of the meaſures of this State. Our light is like a Candle, every wind of vain Doctrine blows it out, or ſpends the wax, and makes the light tremulous; but the lights of Heaven are fixed and bright, and ſhine for ever.

But that we may ſpeak not only things myſterious, but things intelligible; how does it come to paſs, by what means and what Oeconomy is it effected, that a holy life is the beſt determination of all Queſtions, and the ſureſt way of knowledge? Is it to be ſuppoſed that a Godly man is better enabled to determine the Queſtions of Purgatory or Tranſubſtantiation? is the gift of Chaſtity the beſt way to reconcile *Thomas* and *Scotus*? and is a temperate man alwayes a better Scholar than a Drunkard? To this I anſwer, that in all things in which true wiſdom conſiſts, Holineſs, which is the beſt wiſdom, is the ſureſt way of underſtanding them. And this,

1. Is effected by Holineſs as a proper and natural inſtrument: for naturally every thing is beſt diſcerned by its proper light and congenial inſtrument.

Γαίῃ μὲν γὰρ γαῖαν ὀπώπαμεν, ὕδατι δ' ὕδωρ.

For as the eye ſees viſible objects, and the underſtanding perceives the Intellectual; ſo does the Spirit the things of the Spirit. *The natural man* (ſaith S. *Paul*) *knows not the things of God, for they are ſpiritually diſcerned*: that is, they are diſcovered by a proper light, and concerning theſe things an unſanctified man diſcourſes pitifully, with an imperfect *Idea*, as a blind man does of Light and Colours which he never ſaw.

A good man though unlearned in ſecular notices, is like the windows of the Temple, narrow without and broad within: he ſees not ſo much of what profits not abroad, but whatſoever is within, and concerns Religion and the glorifications of God, that he ſees with a broad inſpection: But all humane learning without God is but blindneſs and ignorant folly.

But when it is δικαιοσύνη βεβαμμένη εἰς βάθη τῆς ἀληθείας, righteouſneſs dipt in the wells of Truth, it is like an eye of Gold in a rich Garment, or like the light of Heaven, it ſhews it ſelf by its own ſplendor. What Learning is it to diſcourſe of the Philoſophy of the Sacrament, if you do not

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feel the vertue of it? and the man that can with eloquence and subtlety discourse of the instrumental efficacy of Baptismal waters, talks ignorantly in respect of him who hath *the answer of a good Conscience* within, and is cleansed by the purifications of the Spirit. If the Question concern any thing that can perfect a man and make him happy, all that is the proper knowledge and notice of the good man. How can a wicked man understand the purities of the heart? and how can an evil and unworthy Communicant tell what it is to have received Christ by Faith, to dwell with him, to be united to him, to receive him in his heart? The good man only understands that: the one sees the colour, and the other feels the substance; the one discourses of the Sacrament, and the other recives Christ; the one discourses for or against Transubstantiation, but the good man feels himself to be changed and so joined to Christ, that he only understands the true sense of Transubstantiation, while he becomes to Christ bone of his bone, flesh of his flesh, and of the same Spirit with his Lord.

We talk much of Reformation, and (blessed be God) once we have felt the good of it: But of late we have smarted under the name and pretension: The Woman that lost her Groat, *everrit domum*, not *evertit*; she swept the house, she did not turn the house out of doors. That was but an ill Reformation that untiled the Roof and broke the Walls, and was digging down the Foundation.

Now among all the pretensions of Reformation, who can tell better what is, and what is not, true Reformation, than he that is truly Reformed himself? He knows what pleases God, and can best tell by what
Prov. 10. 31, 32 instruments he is reconciled. *The mouth of the just bringeth forth wisdom; and the lips of the righteous know what is acceptable*, saith *Solomon*. He cannot be cousened by names of things, and feels that Reformation to be Imposture that is sacrilegious: himself is humble and obedient, and therefore knows that is not Truth that perswades to Schism and Disobedience: and most of the Questions of Christendom are such which either are good for nothing, and therefore to be laid aside; or if they be complicated with action, and are ministeries of practice, no man can judge them so well as the spiritual man. *That which best pleases God, that which does good to our Neighbour, that which teaches sobriety, that which combines with Government, that which speaks honour of God, and does him honour*, that only is Truth. Holiness therefore is a proper and natural instrument of Divine knowledge, and must needs be the best way of instruction in the Questions of Christendom, because in the most of them a Duty is complicated with the Proposition.

No man that intends to live holily can ever suffer any pretences of Religion to be made to teach him to fight against his King. And when the men of *Geneva* turned their Bishop out of doors, they might easily have considered that the same person was their Prince too; and that must needs be a strange Religion that rose up against *Moses* and *Aaron* at the same time: but that hath been the method ever since. There was no Church till then was ever governed without an Apostle or a Bishop: and since then, they who go from their Bishop have said very often to their King too, *Nolumus hunc regnare*: and when we see men pretending Religion, and yet refuse to own the Kings Supremacy, they may upon the stock of holiness easily reprove their own folly, by considering that such recusancy does introduce into our Churches the very worst, the most intolerable parts of Popery: For *perfect submission to Kings is the glory of the* Protestant *Cause*: and really the reproveable Doctrines of the Church

of

of *Rome* are by nothing ſo much confuted, as that they deſtroy good life by conſequent and evident deduction; as by an Induction of particulars were eaſie to make apparent, if this were the proper ſeaſon for it.

2. Holineſs is not only an advantage to the learning all wiſdom and holineſs, but for the diſcerning that which is wiſe and holy from what is trifling and uſeleſs and contentious; and to one of theſe heads all Queſtions will return: and therefore in all, from Holineſs we have the beſt Inſtructions. And this brings me to the next Particle of the general Conſideration. For that which we are taught by the holy Spirit of God, this *new nature*, this *vital principle* within us, it is that which is worth our learning; not vain and empty, idle and inſignificant notions, in which when you have laboured till your eyes are fixed in their Orbs, and your fleſh unfixed from its bones, you are no better and no wiſer. If the Spirit of God be your Teacher, he will teach you ſuch truths as will make you know and love God, and become like to him, and enjoy him for ever, by paſſing from ſimilitude to union and eternal fruition. But what are you the better if any man ſhould pretend to teach you whether every Angel makes a *ſpecies*? and what is the individuation of the Soul in the ſtate of ſeparation? what are you the wiſer if you ſhould ſtudy and find out what place *Adam* ſhould for ever have lived in if he had not fallen? and what is any man the more learned if he hears the diſputes, whether *Adam* ſhould have multiplied Children in the ſtate of Innocence, and what would have been the event of things if one Child had been born before his Fathers ſin?

Too many Scholars have lived upon Air and empty notions for many ages paſt, and troubled themſelves with tying and untying knots, like *Hypocondriacks* in a fit of Melancholy, thinking of *nothing*, and troubling themſelves with *nothing*, and falling out about *nothings*, & being very wiſe and very learned in things that are not and work not, and were never planted in *Paradiſe* by the finger of God. Mens notions are too often like the Mules, begotten by æquivocal and unnatural Generations; but they make no *ſpecies*: they are begotten, but they can beget nothing; they are the effects of long ſtudy, but they can do no good when they are produced: they are not that which *Solomon* calls *viam intelligentiæ*, *the way of underſtanding*. If the Spirit of God be our Teacher, we ſhall learn to avoid evil, and to do good, to be wiſe and to be holy, to be profitable and careful: and they that walk in this way ſhall find more peace in their Conſciences, more skill in the Scriptures, more ſatisfaction in their doubts, than can be obtained by all the polemical and impertinent diſputations of the world. And if the holy Spirit can teach us how vain a thing it is to do fooliſh things, he alſo will teach us how vain a thing it is to trouble the world with fooliſh Queſtions, to diſturb the Church for intereſt or pride, to reſiſt Government in things indifferent, to ſpend the peoples zeal in things unprofitable, to make Religion to conſiſt in outſides, and oppoſition to circumſtances and trifling regards. No, no, the man that is wiſe, he that is conducted by the Spirit of God, knows better in what Chriſts Kingdom does conſiſt, than to throw away his time and intereſt, and peace and ſafety; for what? for Religion? no: for the Body of Religion? not ſo much: for the Garment of the Body of Religion? no, not for ſo much; but for the *Fringes* of the *Garment* of the *Body* of *Religion*; for ſuch and no better are the diſputes that trouble our diſcontented Brethren; they are *things*, or rather *Circumſtances* and *manners* of *things*, in which the Soul and Spirit is not at all concerned.

3. Holi-

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3. Holineſs of life is the beſt way of finding out truth and underſtanding; not only as a *Natural Medium*, nor only as a *prudent medium*, but as a *means by way of Divine bleſſing*. *He that hath my Commandments and keepeth them, he it is that loveth me: and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him.* Here we have a promiſe for it; and upon that we may relye. John 14. 21.

The old man that confuted the *Arian* Prieſt by a plain recital of his *Creed*, found a mighty power of God effecting his own Work by a ſtrange manner, and by a very plain inſtrument: it wrought a divine bleſſing juſt as Sacraments uſe to do: and this Lightning ſometimes comes in a ſtrange manner as a peculiar bleſſing to good men. For God kept the ſecrets of his Kingdom from the wiſe Heathens and the learned *Jews*, revealing them to Babes, not becauſe they had leſs learning, but becauſe they had more love; they were Children and Babes in *Malice*, they loved Chriſt, and ſo he became to them a light and a glory. St. *Paul* had more Learning than they all; and *Moſes* was inſtructed in all the Learning of the *Egyptians*: yet becauſe he was the meekeſt man upon Earth, he was alſo the wiſeſt, and to his humane Learning in which he was excellent, he had a divine light and excellent wiſdom ſuperadded to him by way of ſpiritual bleſſings. And St. *Paul*, though he went very far to the Knowledge of many great and excellent truths by the force of humane learning, yet he was far ſhort of perfective truth and true wiſdom till he learned a new Leſſon in a new School, at the feet of one greater than his *Gamaliel*: his learning grew much greater, his notions brighter, his skill deeper, by the love of Chriſt, and his deſires, his paſſionate deſires after *Jeſus*.

The force and uſe of humane learning, and of this *Divine learning* I am now ſpeaking of, are both well expreſſed by the Prophet *Iſaiah*, 29. 11, 12. *And the viſion of all is become unto you as the words of a Book that is ſealed, which men deliver to one that is learned, ſaying, Read this, I pray thee: and he ſaith, I cannot, for it is ſeal'd. And the Book is delivered to him that is not learned, ſaying, Read this, I pray thee: and he ſaith, I am not learned.* He that is no learned man, who is not bred up in the Schools of the Prophets, cannot read Gods Book for want of learning. For humane Learning is the gate and firſt entrance of Divine viſion; not the only one indeed, but the common gate. But beyond this, there muſt be another learning; for he that is learned, bring the Book to him, and you are not much the better as to the ſecret part of it, if the Book be ſealed, if his eyes be cloſed, if his heart be not opened, if God does not ſpeak to him in the ſecret way of diſcipline. Humane learning is an excellent Foundation; but the top-ſtone is laid by Love and Conformity to the will of God. For we may further obſerve, that blindneſs, errour and Ignorance are the puniſhments which God ſends upon wicked and ungodly men. *Etiamſi propter noſtræ intelligentiæ tarditatem & vitæ demeritum veritas nondum ſe apertiſſime oſtenderit*, was S. *Auſtin's* expreſſion, The truth hath not yet been manifeſted fully to us, *by reaſon of our demerits*: our ſins have hindred the brightneſs of the truth from ſhining upon us. And St. *Paul* obſerves, that when the Heathens gave themſelves *over to luſts*, *God gave them over to ſtrong deluſions, and to believe a Lie.* But *God giveth to a man that is good in his ſight, wiſdom and knowledge and joy*, ſaid the wiſe *Preacher*. But this is moſt expreſly promiſed in the New Teſtament, and particularly in that admirable *Sermon* which our bleſſed Saviour preach'd a little before his death. *The Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things.* Well: there's our Teacher told

Rom. 1. 25, 26. Eccl. 2. 26.

John 14. 26.

told of plainly. But how shall we obtain this teacher, and how shall we be taught? *v.* 15, 16, 17. Christ will pray for us that we may have this Spirit. That's well: but shall all Christians have the Spirit? Yes, all that will live like Christians: for so said Christ, *If ye love me, keep my Commandments; and I will pray the Father, and he will give you another Comforter, that may abide with you for ever; even the Spirit of truth, whom the World cannot receive, because it seeth him not, neither knoweth him.* Mark these things. The Spirit of God is our teacher: he will abide with us for ever to be our teacher: he will teach us all things; but how? *if ye love Christ*, if ye keep his Commandments, but not else: if ye be of the World, that is of worldly affections, ye cannot see him, ye cannot know him. And this is the particular I am now to speak to, The way by which the Spirit of God teaches us in all the wayes and secrets of God, is Love and Holiness. SERM. VI.

*Secreta Dei Deo nostro & filiis domus ejus*, Gods secrets are to himself and the Sons of his House, saith the *Jewish* Proverb. Love is the great instrument of Divine knowledge, that is the ὕψημα τῆς διασκαμίνου, the height of all that is to be taught or learned. Love is Obedience, and we learn his words best when we practise them: ἃ γὰρ δεῖ μαθόντας ποιεῖν ταῦτα ποιοῦντες μανθάνομεν, said *Aristotle*; those things which they that learn ought to practise, even while they practise they will best learn. *Quisquis non venit, profectò nec didicit. Ita enim Dominus docet per Spiritus gratiam, ut quod quisque didicerit, non tantum cognoscendo videat, sed etiam volendo appetat & agendo perficiat.* St. *Austin De gratia Christi lib.* 1. *c.* 14. Unless we come to Christ, we shall never learn: for so our Blessed Lord teaches us by the grace of his Spirit, that what any one learns, he not only sees it by knowledge, but desires it by choice, and perfects it by practice.

*Lib.* 2. *Ethic. c.* 1.

*Nullum bonum perfectè noscitur quod non perfectè amatur.* Aug. l. 83. qu. de gratia Christi.

4. When this is reduced to practice and experience, we find not only in things of practice, but even in deepest mysteries, not only the choicest and most eminent Saints, but even every good man can best tell what is true, and best reprove an error.

He that goes about to speak of and to understand the *mysterium Trinity*, and does it by words and names of mans invention, or by such which signifie contingently, if he reckons this mystery by the Mythology of Numbers, by the *Cabala* of Letters, by the distinctions of the School, and by the weak inventions of disputing people; if he only talks of Essences and existencies, Hypostases and personalities, distinctions without difference, and priority in Coequalities, and unity in Pluralities, and of superiot Prædicates of no larger extent then the inferior Subjects, he may amuse himself, and find his understanding will be like St. *Peters* upon the Mount of *Tabor* at the Transfiguration: he may build three Tabernacles in his head, and talk something, but he knows not what. But the good man that feels the *power of the Father*, and he to whom the Son is become *Wisdom, Righteousness, Sanctification*, and *Redemption*; he in *whose heart the love of the Spirit of God is spread*, to whom God hath communicated the *Holy Ghost*, the *Comforter*; this man, though he understands nothing of that which is unintelligible, yet *he only* understands the mysteriousness of the Holy Trinity. No man can be convinced well and wisely of the Article of the *Holy, Blessed*, and *Undivided Trinity*, but he that feels the mightiness of the Father begetting him to a *new life*, the wisdom of the Son *building him up in a most holy Faith*, and the *love of the Spirit of God* making him to become like unto God.

He that hath passed from his Childhood in Grace under the spiritual generation

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generation of the *Father*, and is gone forward to be a *young man* in Christ, ſtrong and vigorous in holy actions and holy undertakings, and from thence is become an old Diſciple, and ſtrong and grown old in Religion, and the converſation of the Spirit; this man beſt underſtands the ſecret and undiſcernable oeconomy, he feels this unintelligible Myſtery, and ſees with his heart what his tongue can never expreſs, and his Metaphyſicks can never prove. In theſe caſes Faith and Love are the beſt Knowledge, and *Jeſus Chriſt* is beſt known by *the Grace of our Lord Jeſus Chriſt*; and if the Kingdom of God be *in us*, then we know God, and are known of him; and when we communicate of the Spirit of God, when we pray for him, and have received him, and entertained him, and dwelt with him, and warmed our ſelves by his holy fires, then we know him too: But there is no other ſatisfactory knowledge of the Bleſſed *Trinity* but this: And therefore whatever thing is ſpoken of God *Metaphyſically*, there is no knowing of God *Theologically*, and as he ought to be known, but by the meaſures of Holineſs, and the proper light of the Spirit of *God*.

But in this caſe Experience is the beſt Learning, and Chriſtianity is the beſt Inſtitution, and the Spirit of God is the beſt Teacher, and Holineſs is the greateſt Wiſdom; and he that ſins moſt is the moſt Ignorant, and the humble and obedient man is the beſt Scholar: *For the Spirit of God is a loving Spirit, and will not enter into a polluted Soul: But he that keepeth the Law getteth the underſtanding thereof, and the perfection of the fear of the Lord is Wiſdom*, ſaid the wiſe *Ben-Sirach*. And now give me leave to apply the Doctrine to you; and ſo I ſhall diſmiſs you from this attention.

Eccleſ. 21. 11.

Many wayes have been attempted to reconcile the differences of the Church in matters of Religion, and all the Counſels of man have yet prov'd ineffective: Let us now try Gods method, let us betake our ſelves to live holily, and then the Spirit of God will lead us into all Truth. And indeed *it matters not what Religion any man is of, if he be a Villain*; the Opinion of his Sect, as it will not ſave his Soul, ſo neither will it do good to the Publick: But this is a ſure Rule, If the holy man beſt underſtands Wiſdom and Religion, then by the proportions of holineſs we ſhall beſt meaſure the Doctrines that are obtruded to the diſturbance of our Peace, and the diſhonour of the Goſpel. And therefore,

1. That is no good Religion whoſe Principles deſtroy any duty of Religion. He that ſhall maintain it to be lawful to make a *War* for the defence of his *Opinion*, be it what it will, his Doctrine is againſt Godlineſs. Any thing that is proud, any thing that is peeviſh and ſcornful, any thing that is uncharitable, is againſt the ὑγιαίνουσα διδασκαλία, that *form of ſound Doctrine* which the Apoſtle ſpeaks of: And I remember that *Ammianus Marcellinus* telling of *George* a proud and factious Miniſter, that he was an Informer againſt his Brethren, he ſayes, he did it *oblitus Profeſſionis ſuæ, quæ nil niſi juſtum ſuadet & lene*; he forgot his Profeſſion, which teaches nothing but juſtice and meekneſs, kindneſſes and charity. And however *Bellarmine* and others are pleaſed to take but indirect and imperfect notice of it, yet *Goodneſs* is the beſt note of the true Church.

2. It is but an ill ſign of Holineſs when a man is buſie in troubling himſelf and his Superiour in little Scruples and phantaſtick Opinions, about things not concerning the life of Religion, or the pleaſure of God, or the excellencies of the Spirit. A good man knows how to pleaſe God, how to converſe with him, how to advance the Kingdom of the Lord *Jeſus*, to ſet forward Holineſs, and the Love of God and of his Brother;

Brother; and he knows also that there is no Godliness in spending our time and our talk, our heart and our spirits, about the Garments and Outsides of Religion: And they can ill teach others, that do not know that Religion does not consist in these things; but Obedience may, and *reductively* that is Religion: and he that for that which is no part of Religion destroyes Religion directly, by neglecting that Duty that is adopted into Religion, is a man of Phancy and of the World; but he gives but an ill account that he is a man of God, and a Son of the Spirit.

Spend not your time in that which profits not; for your labour and your health, your time and your Studies are very valuable; and it is a thousand pities to see a diligent and a hopeful person spend himself in gathering Cockle-shells and little Pebbles, in telling Sands upon the shores, and making Garlands of useless Daisies. Study that which is profitable, that which will make you useful to Churches and Commonwealths, that which will make you desirable and wise. Only I shall add this to you, That in *Learning* there are variety of things as well as in *Religion:* there is Mint and Cummin, and there are the weighty things of the Law; so there are Studies more and less useful, and every thing that is useful will be required in its time: and I may in this also use the words of our Blessed Saviour, *These things ought you to* look after, and *not to leave the other* unregarded. But your great care is to be in the things of God and of Religion, in Holiness and true Wisdom, remembring the saying of *Origen*, That the Knowledge that arises from Goodness is Θειότερον τι πάσης ἀποδείξεως, something that is more certain and more divine than all demonstration, than all other Learnings of the World.

3. That's no good Religion that disturbs Government, or shakes a foundation of publick Peace. *Kings* and *Bishops* are the Foundations and the great Principles of Unity, of Peace, and Government; like *Rachel* and *Leah* they build up the house of *Israel:* and those blind *Sampsons* that shake these Pillars, intend to pull the house down. *My Son, fear God and the King*, saith *Solomon*, *and meddle not with them that are given to change.* That is not Truth that loves Changes; and the new-nothings of Heretical and Schismatical Preachers are infinitely far from the blessings of Truth.

In the holy Language *Truth* hath a mysterious Name, אמת *Emet*; it consists of three Letters, the first and the last and the middlemost of the Hebrew Letters; implying to us, that *Truth* is first, and will be last, and it is the same all the way, and combines and unites all extreams; it ties all ends together. *Truth is lasting, and ever full of blessing:* For the *Jews* observe that those Letters which signifie *Truth*, are both in the figure and the number Quadrate, firm and cubical; these signifie a Foundation, and an abode for ever. Whereas on the other side, the word which in Hebrew signifies a *lye*, שקר *Secher*, is made of Letters whose numbers are imperfect, and their figure pointed and voluble; to signifie that *a Lye hath no foundation.*

And this very Observation will give good light in our Questions and Disputes: And I give my instance in *Episcopal Government*, which hath been of so lasting an abode, of so long a blessing, hath its firmament by the Principles of Christianity, hath been blessed by the issues of that stabiliment; it hath for sixteen hundred years combined with *Monarchy*, and hath been taught by the Spirit which hath so long dwelt in Gods Church, and hath now (according to the promise of *Jesus*, that sayes *the gates of Hell shall never prevail against the Church*) been restored amongst us by a heap of Miracles; and as it went away, so now it is returned

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turned again in the hand of *Monarchy*, and in the bosom of our fundamental Laws. Now that Doctrine must needs be suspected of Error, and an intolerable Lie, that speaks against this Truth, which hath had so long a testimony from God, and from the Wisdom and Experience of so many Ages, of all our *Ancestors*, and all our *Laws*.

When the Spirit of God wrote in *Greek*, Christ is call'd A and Ω; if he had spoken *Hebrew*, he had been called א and ת, that is, אמת *Emet*, he is *Truth*, the same yesterday and to day and for ever: and whoever opposes this holy Sanction which Christs Spirit hath sanctified, his Word hath warranted, his Blessings have endeared, his Promises have ratified, and his Church hath alwayes kept; he fights against this אמת *Emet*, and *Secher* is his portion; his lot is a *Lie*, his portion is there where Holiness can never dwell.

And now to conclude, to you *Fathers* and *Brethren*, you who are, or intend to be of the *Clergy*; you see here the best *Compendium* of your Studies, the best abbreviature of your Labours, the truest Method of Wisdom, and the infallible, the only way of judging concerning the Disputes and Questions in *Christendom*. It is not by reading multitudes of Books, but by studying the Truth of God: It is not by laborious Commentaries of the Doctors that you can finish your work, but by the Expositions of the *Spirit of God*: It is not by the Rules of *Metaphysicks*, but by the proportions of *Holiness*: And when all Books are read, and all Arguments examined, and all Authorities alledged, nothing can be found to be true that is unholy. *Give your selves to reading, to exhortation, and to Doctrine*, saith St. *Paul*. *Read* all good Books you can; but *exhortation* unto good life is the best Instrument, and the best Teacher of true *Doctrine*, of that which is *according to Godliness*.

And let me tell you this, The great Learning of the Fathers was more owing to their Piety than to their Skill; more to God than to themselves: and to this purpose is that excellent Ejaculation of St. *Chrysostom*, with which I will conclude. *O blessed and happy men, whose Names are in the Book of Life, from whom the Devils fled, and Hereticks did fear them, who (by Holiness) have stopped the mouths of them that spoke perverse things! But I, like* David, *will cry out*, Where are thy loving-kindnesses which have been ever of old? *Where is the blessed Quire of* Bishops *and* Doctors, *who shined like Lights in the World, and contained the* Word of Life? Dulce est meminisse; *their very memory is pleasant. Where is that* Evodias, *the sweet savour of the Church, the Successor and Imitator of the holy Apostles? Where is* Ignatius, *in whom God dwelt? Where is S.* Dionysius *the* Areopagite, *that Bird of Paradise, that celestial Eagle? Where is* Hyppolitus, *that good man, ὁ ἁγιώτατος, that gentle sweet person? Where is great S.* Basil, *a man almost equal to the Apostles? Where is* Athanasius, *rich in vertue? Where is* Gregory Nyssen, *that great Divine? and* Ephrem *the great* Syrian, *that stirred up the sluggish, and awakened the sleepers, and comforted the afflicted, and brought the young men to discipline; the Looking-glass of the Religious, the Captain of the Penitents, the destruction of Heresies, the receptacle of Graces, the habitation of the Holy Ghost?* These were the men that prevailed against Error, because they lived according to Truth: and whoever shall oppose you and the Truth you walk by, may better be confuted by your Lives than by your Disputations. Let *your adversaries have no evil thing to say of you*, and then you will best silence them: For all Heresies and false Doctrines are but like *Myrrn's* counterfeit Cow, it deceived none but Beasts; and these can cozen none but the wicked and the negligent, them that love

*Lib. de Consummat. seculi inter opera Ephrem Syri.*

a Lie, and live according to it. [But if ye *become burning and ſhining lights*; if ye *do not detain the truth in unrighteouſneſs*; if ye *walk in light and live in the Spirit*; your Doctrines will be true, and that Truth will prevail.] But if ye live wickedly and ſcandalouſly, every little Schiſmatick ſhall put you to ſhame, and draw Diſciples after him, and abuſe your Flocks, and feed them with Colocynths and Hemlock, and place Hereſie in the Chairs appointed for your Religion. SERM. VI.

I pray God give you all Grace to follow this Wiſdom, to ſtudy this Learning, to labour for the underſtanding of Godlineſs; ſo your Time and your Studies, your Perſons and your Labours, will be holy and uſeful, ſanctified and bleſſed, beneficial to men, and pleaſing to God, through him who is the *Wiſdom* of the *Father*, who is made to all that love him *Wiſdom*, and *Righteouſneſs*, and *Sanctification*, and *Redemption*: *To whom with the Father*, &c.

FINIS.

FIGURE

A

# SERMON

Preached in *Chriſts-Church, Dublin,*
*July* 16. 1663.

AT THE

# FUNERAL

Of the Moſt Reverend Father in God,

# JOHN,

Late Lord Archbiſhop of *Armagh*, and Primate of all *Ireland.*

WITH

A Succinct Narrative of His whole Life.

---

BY

The Right Reverend Father in God, *Jeremy* Lord Biſhop of *Down* and *Connor.*

---

*LONDON,*

Printed for *R. Royſton*, Bookſeller to the King's moſt Excellent Majeſty. 1672.

A

# SERMON

Preached in Christ-Church, Dublin,

July 16. 1693.

AT THE

# FUNERAL

Of the Most Reverend Father in God,

# JOHN,

Late Lord Archbishop of Armagh, and Primate of all Ireland.

WITH

A Succinct Narrative of His whole Life.

---

BY

The Right Reverend Father in God, Jeremy Lord Bishop of Down and Connor.

---

LONDON,

Printed for Tho. Parkhurst, Bookseller to the Kings most Excellent Majesty. 1693.

SERM. VII.

# A Funeral Sermon.

## SERMON VII.

### 1 COR. 15. 23.

*But every Man in his own Order: Chriſt the firſt fruits; afterward they that are Chriſt's at his coming.*

THE Condition of Man in this world is ſo limited and depreſſed, ſo relative and imperfect, that the beſt things he does he does weakly, and the beſt things he hath are imperfections in their very conſtitution. I need not tell how little it is that we know; the greateſt indication of this is, That we can never tell how many things we know not: and we may ſoon ſpan our own Knowledge, but our Ignorance we can never fathom. Our very Will, in which Mankind pretends to be moſt noble and imperial, is a direct ſtate of imperfection; and our very liberty of Chuſing good and evil is permitted to us, not to make us proud, but to make us humble; for it ſuppoſes weakneſs of Reaſon and weakneſs of Love. For if we underſtood all the degrees of Amability in the Service of God, or if we had ſuch love to God as he deſerves, and ſo perfect a conviction as were fit for his Services, we could no more Deliberate: For Liberty of Will is like the motion of a Magnetick Needle toward the North, full of trembling and uncertainty till it were fixed in the beloved Point; it wavers as long as it is free, and is at reſt when it can chuſe no more. And truly what is the hope of man? It is indeed the Reſurrection of the Soul in this world from ſorrow and her ſaddeſt preſſures, and like the Twilight to the Day, and the Harbinger of joy; but ſtill it is but a conjugation of Infirmities, and proclaims our preſent calamity, only becauſe it is uneaſie here, it thruſts us forwards toward the light and glories of the Reſurrection.

For as a Worm creeping with her belly on the ground, with her portion and ſhare of *Adam*'s Curſe, lifts up its head to partake a little of the bleſſings of the air, and opens the junctures of her imperfect body, and curles her little rings into knots and combinations, drawing up her tail to a neighbourhood of the heads pleaſure and motion; but ſtill it muſt return to abide the fate of its own nature, and dwell and ſleep upon the duſt: So are the hopes of a mortal man; he opens his eyes and looks upon fine things at diſtance, and ſhuts them again with weakneſs, becauſe they are too glorious to behold; and the Man rejoyces

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becauſe he hopes fine things are ſtaying for him; but his heart akes, becauſe he knows there are a thouſand ways to fail and miſs of thoſe glories; and though he hopes, yet he enjoys not; he longs, but he poſſeſſes not, and muſt be content with his portion of duſt; and being *a worm and no man* muſt lie down in this portion, before he can receive the end of his hopes, the ſalvation of his Soul in the Reſurrection of the dead. For as Death is the end of our lives, ſo is the Reſurrection the end of our hopes; and as we dye daily, ſo we daily hope: but Death which is the end of our life, is the enlargement of our Spirits from hope to certainty, from uncertain fears to certain expectations, from the death of the Body to the life of the Soul; that is, to partake of the light and life of Chriſt, to riſe to life as he did; for his Reſurrection is the beginning of ours: He died for us alone, not for himſelf; but he roſe again for himſelf and us too. So that if he did riſe, ſo ſhall we; the Reſurrection ſhall be univerſal; good and bad, all ſhall riſe, but not altogether: Firſt Chriſt, then we that are Chriſts; and yet there is a third Reſurrection, though not ſpoken of here; but thus it ſhall be. *The dead of Chriſt ſhall riſe firſt*; that is, next to Chriſt; and after them the wicked ſhall riſe to condemnation.

So that you ſee here is the ſumm of affairs treated of in my Text: Not whether it be lawful to eat a Tortoiſe or a Muſhroom, or to tread with the foot bare upon the ground within the Octaves of *Eaſter*. *It is not here inquired* whether Angels be material or immaterial; or whether the dwellings of dead Infants be within the Air or in the Regions of the Earth; the inquiry here is, whether we *are to be Chriſtians or no? whether we are to live good lives or no?* or whether it be permitted to us to live with Luſt or Covetouſneſs acted with all the Daughters of Rapine and Ambition? whether there be any ſuch thing as ſin, any judicatory for Conſciences, any rewards of Piety, any difference of Good and Bad, any rewards after this life? This is the deſign of theſe words by proper interpretation: for if men ſhall dye like Dogs and Sheep, they will certainly live like Wolves and Foxes: but he that believes the Article of the Reſurrection, hath entertained the greateſt Demonſtration in the world, That nothing can make us happy but the Knowledge of God, and Conformity to the life and death of the Holy Jeſus. Here therefore are the great Hinges of all Religion: 1. Chriſt is already riſen from the dead. 2. We alſo ſhall riſe in Gods time and our order. Chriſt is the firſt fruits. But there ſhall be a full Harveſt of the Reſurrection, and all ſhall riſe. My Text ſpeaks only of the Reſurrection of the juſt, of them that belong to Chriſt; explicitely I ſay of theſe, and therefore directly of Reſurrection to life Eternal. But becauſe he alſo ſays there ſhall be an order for every man; and yet every man does not belong to Chriſt; therefore indirectly alſo he implies the more univerſal Reſurrection unto Judgment: But this ſhall be the laſt thing that ſhall be done; for, according to the Proverb of the Jews, *Michael* flies but with one wing, and *Gabriel* with two; God is quick in ſending Angels of peace, and they flie apace; but the meſſengers of wrath come ſlowly: God is more haſty to glorifie his Servants than to condemn the wicked. And therefore in the ſtory of *Dives* and *Lazarus* we find that the beggar dyed firſt; the good man *Lazarus* was firſt taken away from his miſery to his comfort, and afterwards the rich man died: and as the good many times die firſt, ſo all of them riſe firſt, as if it were a matter of haſte: And as the mothers breaſts ſwell and ſhoot and long to give food to her babe; ſo Gods bowels did yearn over his baniſhed Children, and

he longs to cauſe them to eat and drink in his Kingdom. And at laſt the wicked ſhall riſe unto condemnation, for that muſt be done too; every man in his own order: Firſt Chriſt, then Chriſts Servants, and at laſt Chriſts Enemies. The firſt of theſe is the great ground of our Faith, the ſecond is the conſummation of all our hopes: the firſt is the foundation of God that ſtands ſure, the ſecond is that ſuperſtructure that ſhall never periſh: by the firſt we believe in God unto righteouſneſs, by the ſecond we live in God unto ſalvation: But the third, for that alſo is true and muſt be conſidered, is the great affrightment of all them that live ungodly. But in the whole, Chriſts Reſurrection and ours is the A *and* Ω *of a Chriſtian*; that as *Jeſus Chriſt is the ſame yeſterday and to day, and the ſame for ever*, ſo may we in Chriſt become the morrow of the Reſurrection, the ſame or better than yeſterday in our natural life; the ſame body and the ſame ſoul tyed together in the ſame eſſential union, with this only difference, that not Nature but Grace and Glory with an Hermetick ſeal give us a new ſignature, whereby we ſhall no more be changed, but like unto Chriſt our head we ſhall become the ſame for ever. Of theſe I ſhall diſcourſe in order. 1. That Chriſt who is the firſt fruits, is the firſt in this order: he is already riſen from the dead. 2. We ſhall all take our turns, we ſhall die, and as ſure as death we ſhall all riſe again. And 3. This very order is effective of the thing itſelf. That Chriſt is firſt riſen, is the demonſtration and certainty of ours, for becauſe there is an order in this œconomy, the firſt in the kind is the meaſure of the reſt. If Chriſt be the firſt fruits, we are the whole vintage, and we ſhall all die in the order of Nature, and ſhall riſe again in the order of Chriſt: They that are Chriſt's, and are found ſo at his coming, ſhall partake of his Reſurrection. But Chriſt firſt, then they that are Chriſt's: that's the order.

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1. Chriſt is the firſt fruits; he is already riſen from the dead: For he alone could not be held by death. *Free among the dead.*

Φεῖξεν σε γέρων τότε Ἅιδας ὀπαλαιγενὴς,
Καὶ λαοβόρῳ κύων, Ἀνεχάσατο βηλέ· *Synes. hym. 8.*

Death was Sins eldeſt Daughter, and the Grave-cloaths were her firſt mantle; but Chriſt was Conqueror over both, and came to take that away, and to diſarm this. This was a glory fit for the head of mankind, but it was too great and too good to be eaſily believed by incredulous and weak-hearted Man. It was at firſt doubted of by all that were concerned; but they that ſaw it had no reaſon to doubt any longer. But what's that to us who ſaw it not? Yes, very much, *Valde dubitatum eſt ab illis, ne dubitaretur à nobis*, ſaith S. *Auguſtine*. They doubted very much, that by their confirmation we might be eſtabliſhed and doubt no more. *Mary Magdalene* ſaw him firſt, and ſhe ran with joy and ſaid *ſhe had ſeen the Lord, and that he was riſen from the dead; but they believed her not: After that divers women together ſaw him*, and they told it, but had no thanks for their pains, and obtained no credit among the Diſciples: The two Diſciples that went to *Emaus* ſaw him, talked with him, eat with him, and they ran and told it: they told true, but no body believed them: Then S. *Peter* ſaw him, but he was not yet got into the Chair of the Catholick Church, they did not think him infallible, and ſo they believed him not at all. Five times in one day he appeared; for after all this he appeared to the Eleven; they were indeed tranſported with joy and wonder, but they would ſcarce believe their own eyes, and though they ſaw him they doubted. Well, all this was not enough;

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enough; he was ſeen alſo of *James*, and ſuffered *Thomas* to thruſt his hand into his ſide, and appeared to S. *Paul*, and was ſeen by *five hundred brethren at once*. So that there is no capacity of mankind, no time, no place, but had an ocular demonſtration of his Reſurrection. He appeared to Men and Women, to the Clergy and the Laity, to ſinners of both ſexes; to weak men and to criminals, to doubters and deniers, at home and abroad, in publick and in private, in their houſes and their journeys, unexpected and by appointment, betimes in the morning and late at night, to them in conjunction and to them in diſperſion, when they did look for him and when they did not; *he appeared upon earth to many, and to S.* Paul *and S.* Stephen *from Heaven*: So that we can require no greater teſtimony than all theſe are able to give us; and they ſaw for themſelves and for us too, that the Faith and certainty of the Reſurrection of *Jeſus* might be conveyed to all that ſhall die and follow Chriſt in their own order.

Now this being matter of fact, cannot be ſuppoſed infinite, but limited to time and place, and therefore to be proved by them who at that time were upon the place; good men and true, ſimple and yet loſers by the bargain, many and united, confident and conſtant, preaching it all their life, and ſtoutly maintaining it at their death: Men that would not deceive others, and Men that could not be deceived themſelves in a matter ſo notorious and ſo proved, and ſo ſeen: and if this be not ſufficient credibility in a matter of fact as this was, then we can have no ſtory credibly tranſmitted to us, no Records kept, no Acts of Courts, no Narratives of the days of old, no Traditions of our Fathers, no memorials of them in the third Generation. Nay, if from theſe we have not ſufficient cauſes, and arguments of Faith, how ſhall we be able to know the will of Heaven upon Earth? unleſs God do not only tell it once, but always; and not only always to ſome men, but always to all men: for if ſome men muſt believe others, they can never do it in any thing more reaſonably than in this; and if we may not truſt them in this, then without a perpetual miracle no man could have Faith: for Faith could never come by hearing, by nothing but by ſeeing. But if there be any uſe of Hiſtory, any Faith in men, any honeſty in manners, any truth in humane entercourſe; if there be any uſe of Apoſtles or Teachers, of Ambaſſadors or Letters, of ears or hearing; if there be any ſuch thing as the Grace of Faith, that is leſs than demonſtration or intuition, then we may be as ſure that Chriſt the firſt Fruits is already riſen, as all theſe credibilities can make us. But let us take heed; as God hates a lie, ſo he hates incredulity; an obſtinate, a fooliſh and pertinacious underſtanding. What we do every minute of our lives in matters of title and great concernment, if we refuſe to do it in Religion, which yet is to be conducted as all humane affairs are, by humane inſtruments and arguments of perſwaſion proper to the nature of the thing, it is an obſtinacy as croſs to humane reaſon, as it is to Divine Faith.

But this Article was ſo clearly proved, that preſently it came to paſs that men were no longer aſhamed of the Croſs, but it was worn upon breaſts, printed in the air, drawn upon foreheads, carried upon Banners, put upon Crowns Imperial, preſently it came to paſs that the Religion of the deſpiſed Jeſus did infinitely prevail: a Religion that taught men to be meek and humble, apt to receive injuries, but unapt to do any; a Religion that gave countenance to the poor and pitiful, in a time when riches were adored, and ambition and pleaſure had poſſeſſed the heart of all mankind; a Religion that would change the face of things,

and

and the hearts of men, and break vile habits into gentleneſs and counſel; that ſuch a Religion, in ſuch a time, by the Sermons and conduct of Fiſhermen, men of mean breeding and illiberal Arts, ſhould ſo ſpeedily triumph over the Philoſophy of the world, and the arguments of the ſubtle, and the Sermons of the Eloquent; the Power of Princes and the Intereſts of States, the inclinations of nature and the blindneſs of zeal, the force of cuſtom and the ſolicitation of paſſions, the pleaſures of ſin and the buſie Arts of the Devil; that is, againſt Wit, and Power, Superſtition and Wilfulneſs, Fame and Money, Nature and Empire, which are all the cauſes in this World that can make a thing impoſſible; this, this is to be aſcribed to the power of God, and is the great demonſtration of the Reſurrection of Jeſus. Every thing was an Argument for it, and improved it; no Objection could hinder it, no Enemies deſtroy it; whatſoever was for them, it made the Religion to encreaſe; whatſoever was againſt them, made it to encreaſe; Sun-ſhine and Storms, fair Weather or foul, it was all one as to the event of things: for they were inſtruments in the hands of God, who could make what himſelf ſhould chuſe to be the product of any cauſe; ſo that if the Chriſtians had peace, they went abroad and brought in Converts; if they had no peace but perſecution, the Converts came in to them. In proſperity they allured and enticed the World by the beauty of holineſs; in affliction and trouble they amazed all men with the ſplendor of their Innocence, and the glories of their patience; and quickly it was that the World became Diſciple to the glorious *Nazarene*, and men could no longer doubt of the Reſurrection of Jeſus, when it became ſo demonſtrated by the certainty of them that ſaw it, and the courage of them that died for it, and the multitude of them that believed it; who by their Sermons and their Actions, by their publick Offices and Diſcourſes, by Feſtivals and Euchariſts, by Arguments of Experience and Senſe, by Reaſon and Religion, by perſwading rational Men, and eſtabliſhing believing Chriſtians, by their living in the obedience of Jeſus, and dying for the teſtimony of Jeſus, have greatly advanced his Kingdom, and his Power, and his Glory, into which he entred after his Reſurrection from the dead. For he is the firſt Fruits; and if we hope to riſe through him, we muſt confeſs that himſelf is firſt riſen from the dead. That's the firſt particular.

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2. There is an order for us alſo: We alſo ſhall riſe again:

*Combuſtuſque ſenex tumulo procedit adultus,*
*Conſumens dat membra rogus;* —

The aſhes of old *Camillus* ſhall ſtand up ſpritely from his Urn; and the Funeral fires ſhall produce a new warmth to the dead bones of all thoſe who died under the arms of all the Enemies of the *Roman* greatneſs. This is a leſs wonder than the former: for *admonetur omnis ætas jam fieri poſſe quod aliquando factum eſt.* If it was done once, it may be done again; for ſince it could never have been done but by a power that is infinite, that infinite muſt alſo be eternal and indeficient. By the ſame Almighty power which reſtored life to the dead body of our living Lord, we may all be reſtored to a new life in the Reſurrection of the dead.

When Man was not, what power, what cauſes made him to be? whatſoever it was, it did then as great a work as to raiſe his body to the ſame being again; and becauſe we know not the method of Natures ſecret changes, and how we can be faſhioned beneath *in ſecreto terræ*, and cannot handle and diſcern the poſſibilities and ſeminal powers in the aſhes of diſſolved bones, muſt our ignorance in Philoſophy be put in balance againſt

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against the Articles of Religion, the hopes of Mankind, the Faith of Nations and the truth of God? and are our opinions of the power of God so low, that our understanding must be his measure; and he shall be confessed to do nothing unless it be made plain in our Philosophy? Certainly we have a low opinion of God unless we believe he can do more things than we can understand: But let us hear S. *Paul*'s demonstration; If the Corn dies and lives again; if it lays its body down, suffers alteration, dissolution and death, but at the Spring rises again in the verdure of a leaf, in the fulness of the ear, in the kidneys of Wheat; if it proceeds from little to great, from nakedness to ornament, from emptiness to plenty, from unity to multitude, from death to life: be a Sadduce no more, shame not thy understanding, and reproach not the weakness of thy Faith, by thinking that Corn can be restored to life, and Man cannot; especially since in every Creature the obediential capacity is infinite, and cannot admit degrees; for every Creature can be any thing under the power of God, which cannot be less than infinite.

But we find no obscure foot-steps of this mystery even amongst the Heathens: *Pliny* reports that *Appion* the Grammarian by the use of the Plant *Osiris* called *Homer* from his Grave; and in *Valerius Maximus* we find that *Ælius Tubero* returned to life when he was seated in his Funeral pile; and in *Plutarch*, that *Solens* after three days burial did live; and in *Valerius* that *Æris Pamphilius* did so after ten days. And it was so commonly believed, that *Glaucus* who was choked in a Vessel of honey did rise again, that it grew to a Proverb; *Glaucus poto melle surrexit*; *Glaucus* having tasted honey, died and lived again. I pretend not to believe these stories to be true; *but from these instances it may be concluded that* they believed it possible that there should be a Resurrection from the dead; and natural reason, and their Philosophy did not wholly destroy their hopes and expectation to have a portion in this Article.

For God knowing that the great hopes of Man, that the biggest endearment of Religion, the sanction of private Justice, the band of Piety and holy Courage, *does wholly derive from the Article of the Resurrection*, was pleased not only to make it credible, but easie and familiar to us; and we so converse every night with the Image of death, that every morning we find an argument of the Resurrection. *Sleep and Death have but one mother, and they have one name in common.*

*Soles occidere & redire possunt,*
*Nobis cum semel occidit lux brevis,*
*Nox est perpetua una dormienda.* Catul.

*Charnel-houses* are but κοιμητήρια, Cœmeteries or sleeping-places, and they that die are fallen asleep, and the Resurrection is but an awakening and standing up from sleep: but in sleep our senses are as fast bound by Nature, as our Joynts are by the Grave-cloaths; and unless an *Angel of God waken us every morning*, we must confess our selves as unable to converse with men, as we now are afraid to die and to converse with Spirits. But however Death itself is no more; it is but darkness and a shadow, a rest and a forgetfulness. *What is there more in death? what is there less in sleep?* For do we not see by experience that nothing of equal loudness does awaken us sooner than a mans voice, especially if he be called by name? and thus also it shall be in the Resurrection: We shall be awakened by the voice of a man, and he that called *Lazarus* by name from his

his Grave, ſhall alſo call us: for although S. *Paul* affirms, *that the trumpet ſhall ſound, and there ſhall be the voice of an Arch-Angel*; yet this is not a word of Nature, but of Office and Miniſtry: Chriſt himſelf is that *Arch-Angel*, and he ſhall *deſcend with a mighty ſhout*, (ſaith the Apoſtle) *and all that are in the grave ſhall hear his voice*, ſaith S. *John*: So that we ſhall be awakened by the voice of a Man, becauſe we are only fallen aſleep by the decree of God; and when the Cock and the Lark call us up to prayer and labour, the firſt thing we ſee is an argument of our Reſurrection from the dead. And when we conſider what the Greek Church reports, That amongſt them the bodies of thoſe that die Excommunicate will not return to duſt till the Cenſure be taken off; we may with a little faith and reaſon believe, that the ſame power that keeps them from their natural Diſſolution, can recal them to life and union. I will not now inſiſt upon the ſtory of the Riſing Bones ſeen every year in *Egypt*, nor the pretences of the Chymiſts, that they from the aſhes of Flowers can re-produce from the ſame materials the ſame beauties in colour and figure; for he that proves a certain Truth from an uncertain Argument, is like him that wears a wooden leg when he hath two ſound legs already; it hinders his going, but helps him not: the Truth of God ſtands not in need of ſuch ſupporters, Nature alone is a ſufficient Preacher:

1 Theſ. 4. 16. John 5. 28.

*Quæ nunc herba fuit, lignum jacet, herba futura,*
*Aeriæ nudantur aves cum penna vetuſta,*
*Et nova ſubveſtit reparatas pluma volucres.*

*Dracontius de opere Dei.*

Night and Day, the Sun returning to the ſame point of Eaſt, every change of Species in the ſame matter, Generation and Corruption, the Eagle renewing her youth, and the Snake her Skin, the Silk-worm and the Swallows, the care of poſterity and the care of an immortal name, Winter and Summer, the Fall and Spring, the Old Teſtament and the New, the words of *Job*, and the Viſions of the Prophets, the Prayer of *Ezekiel* for the reſurrection of the men of *Ephraim*, and the return of *Jonas* from the Whales belly, the Hiſtories of the Jews and the Narratives of Chriſtians, the Faith of Believers and the Philoſophy of the reaſonable; all joyn in the verification of this Myſtery. And amongſt theſe heaps it is not of the leaſt conſideration, that there was never any good man, who having been taught this Article, but if he ſerved God, he alſo relied upon this. If he believed God, he believed this; and therefore S. *Paul* ſayes that they who were ἐλπίδα μὴ ἔχοντες, were alſo ἄθεοι ἐν κόσμῳ, they who had no hope (meaning of the Reſurrection) were alſo Atheiſts, and without God in the world. And it is remarkable what S. *Auguſtine* obſerves, That when the World ſaw the righteous *Abel* deſtroyed, and that the murderer out-lived his crime, and built up a numerous Family, and grew mighty upon Earth, they neglected the ſervice of God upon that account, till God in pity of their prejudice and fooliſh arguings took *Enoch* up to Heaven to recover them from their impieties, by ſhewing them that their bodies and ſouls ſhould be rewarded for ever in an Eternal union. But Chriſt the firſt fruits is gone before, and himſelf did promiſe, that when himſelf was lifted up he would draw all men after him: *Every man in his own order*; firſt Chriſt, then *they that are Chriſt's at his coming*. And ſo I have done with the ſecond Particular, not Chriſt only, but we alſo ſhall riſe in Gods time and our order.

But concerning this order I muſt ſpeak a word or two, not only for the fuller handling the Text, but becauſe it will be matter of application

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tion of what hath been already ſpoken of the Article of the Reſurrection.

3. Firſt Chriſt and then we: And we therefore becauſe Chriſt is already riſen: But you muſt remember, that the Reſurrection and Exaltation of Chriſt was the reward of his perfect obedience and pureſt holineſs, and he calling us to an imitation of the ſame obedience, and the ſame perfect holineſs, prepares a way for us to the ſame Reſurrection. If we by holineſs become the Sons of God as Chriſt was, we ſhall alſo, as he was, become the Sons of God in the Reſurrection: But upon no other terms. So ſaid our bleſſed Lord himſelf: *Ye which have followed me in the Regeneration, when the Son of Man ſhall ſit on the throne of his glory, ye alſo ſhall ſit upon Thrones judging the Tribes of Iſrael.* For as it was with Chriſt the firſt Fruits, ſo it ſhall be with all Chriſtians in their own order: as with the Head, ſo it ſhall be with the Members. He was the Son of God by love and obedience, and then became the Son of God by Reſurrection from the dead to life Eternal, and ſo ſhall we; but we cannot be ſo in any other way. To them that are Chriſt's, and to none elſe ſhall this be given: For we muſt know that God hath ſent Chriſt into the World to be a great example and demonſtration of the Oeconomy and Diſpenſation of Eternal life. As God brought Chriſt to glory, ſo he will bring us, but by no other method. He firſt obeyed the will of God, and patiently ſuffered the will of God; he dyed and roſe again, and entred into glory; and ſo muſt we. Thus Chriſt is made *Via, Veritas, & Vita*, the Way, the Truth, and the Life; that is, the true way to Eternal life: He firſt trode this Wine-preſs, and we muſt inſiſt in the ſame ſteps, or we ſhall never partake of this bleſſed Reſurrection. He was made the Son of God in a moſt glorious manner, and we by him, by his merit, and by his grace, and by his example: but other than this there is no way of Salvation for us: That's the firſt and great effect of this glorious order.

Luke 14. 14.

4. But there is one thing more in it yet: *Every man in his own order. Firſt Chriſt*, and then *they that are Chriſts*: But what ſhall become of them that are not Chriſts? why there is an order for them too: Firſt, *they that are Chriſts*; and then *they that are not his*: * *Bleſſed and holy is he that hath his part in the firſt Reſurrection*: There is a firſt and a ſecond Reſurrection even after this life; *The dead in Chriſt ſhall riſe firſt*: Now bleſſed are they that have their portion here; *for upon theſe the ſecond death ſhall have no power.* As for the recalling the wicked from their Graves, it is no otherwiſe in the ſenſe of the Spirit to be called a Reſurrection, than taking a Criminal from the Priſon to the Bar, is a giving of Liberty. When poor *Attilius Aviola* had been ſeized on by an Apoplexy, his friends ſuppoſing him dead carried him to his Funeral pile: but when the fire began to approach, and the heat to warm the body, he revived, and ſeeing himſelf incircled with Funeral flames, called out aloud to his friends to reſcue, not the *dead*, but the *living* Aviola *from that horrid burning: But it could not be, he only was reſtored from his ſickneſs to fall into death, and from his dull diſeaſe to a ſharp and intolerable torment.* Juſt ſo ſhall the wicked live again; they ſhall receive their Souls, that they may be a portion for Devils; they ſhall receive their bodies, that they may feel the everlaſting burning: they ſhall ſee Chriſt, that they may *look on him whom they have pierced*; and they ſhall hear the voice of God paſſing upon them the intolerable ſentence; they ſhall come from their Graves, that they may go into Hell; and live again, that they may die for ever. So have we ſeen a poor condemned Criminal, the

Rev. 20. 6.

1 Theſ. 4. 16.

the weight of whose sorrows sitting heavily upon his soul, hath benummed him into a deep sleep, till he hath forgotten his groans, and laid aside his deep sighings; but on a sudden comes the Messenger of death, and unbinds the Poppy Garland, scatters the heavy Cloud that incircled his miserable head, and makes him return to acts of life, that he may quickly descend into death and be no more. So is every Sinner that lies down in shame, and makes his grave with the wicked; he shall indeed rise again, and be call'd upon by the voice of the Archangel; but then he shall descend into sorrows greater than the reason and the patience of a man, weeping and shrieking louder than the groans of the miserable children in the Valley of *Hinnom*. SERM. VII.

These indeed are sad stories, but true as the voice of God, and the Sermons of the Holy Jesus. They are Gods Words, and Gods Decrees; and I wish that all who profess the belief of these, would consider sadly what they mean. If ye believe the Article of the Resurrection, then you know that in your body you shall receive what you did in the body, whether it be good or bad. It matters not now very much whether our bodies be beauteous or deformed; for if we glorifie God in our bodies, God shall make our bodies glorious. It matters not much whether we live in ease and pleasure, or eat nothing but bitter herbs; the body *that lies in dust and ashes, that goes stooping and feeble*, that lodges at the foot of the Cross, and dwells in discipline, shall be *feasted at the eternal Supper of the Lamb*. And ever remember this, That beastly pleasures, and lying lips, and a deceitful tongue, and a heart that sendeth forth proud things, are no good dispositions to a blessed Resurrection.

Οὐ καλὸν ἁρμονίην ἀναλύεμεν ἀνθρώποιο.

It is not good that in the body we live a life of dissolution, for that's no good harmony with that purpose of Glory which God designs the body.

Καὶ τάχα δ' ἐκ γαίης ἐλπίζομεν εἰς φάος ἐλθεῖν,
Λείψαν' ἀποιχομένων ἔπιθεν ὃ θεοὶ τελέθουσι,

said *Phocyllides*; for we hope that from our beds of darkness we shall rise into Regions of light, and shall become like unto God: They shall partake of a Resurrection to life; and what this can infer is very obvious: For if it be so hard to believe a Resurrection from one death, let us not be dead in trespasses and sins; for a Resurrection from two deaths will be harder to be believed, and harder to be effected. But if any of you have lost the life of Grace, and so forfeited all your title to a life of Glory, betake your selves to an early and an entire Piety, that when by this first Resurrection you have made this way plain before your face, you may with confidence expect a happy Resurrection from your graves: For if it be possible that the Spirit, when it is dead in sin, can arise to a life of Righteousness; much more it is easie to suppose, that the body after death is capable of being restor'd again: And this is a consequent of St. *Paul's* Argument, *Rom.* 5. 10. *If when ye were enemies ye were reconciled by his death, much more being reconciled we shall be saved by his life*; plainly declaring, that it is a harder and more wonderful thing for a wicked man to become the friend of God, than for one that is so, to be carried up to heaven and partake of his Glory. The first Resurrection is certainly the greater miracle: But he that hath risen once, may rise again; and this is as sure as that he that dies once, may die again, and die for ever. But he who partakes of the death of Christ by Mortification, and of his Resurrection by holiness of life and a holy Faith, shall,

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according to the expreſſion of the Prophet *Iſaiah*, Iſa. 26.20. *Enter into his chamber of death*; when Nature and Gods decree *ſhall ſhut the doors upon him, and there he ſhall be hidden for a little moment:* But then ſhall they that dwell in duſt awake and ſing, with Chriſts dead body ſhall they ariſe; all ſhall riſe, but *every man in his own order*; *Chriſt the firſt fruits, then they that are Chriſt's at his coming*. Amen.

I have now done with my meditation of the Reſurrection; but we have a new and a ſadder ſubject to conſider. It is glorious and brave when a Chriſtian contemplates thoſe Glories which ſtand at the foot of the Account of all Gods Servants; but when we conſider, that before all or any thing of this happens, every Chriſtian muſt twice *exuere hominem*, put off the Old man, and then lie down in duſt, and the diſhonors of the grave, it is *Vinum Myrrhatum*, there is Myrrhe put into our Wine; it is wholſom, but it will allay all our pleaſures of that glorious expectation: But no man can eſcape it. After that the Great *Cyrus* had Rul'd long in a mighty Empire, yet there came a Meſſage from Heaven, not ſo ſad it may be, yet as decretory as the Hand-writing on the wall that arreſted his Succeſſor *Darius*, Σὺ σκευάζυ, ὦ Κῦρε, ἤδ'ἡ γὴ εἰς θεὺς ἄπει, *Prepare thy ſelf, O* Cyrus, *and then go unto the Gods*; he laid aſide his Tire and his beauteous Diadem, and cover'd his face with a cloth, and in a ſingle Linen laid his honour'd head in a poor humble Grave: And none of us all can avoid this Sentence: For if Wit and Learning, great Fame and great Experience; if wiſe Notices of Things, and an honourable Fortune; if Courage and Skill, if Prelacy and an honourable Age, if any thing that could Greatneſs and Immunity to a wiſe and prudent Man, could have been put in bar againſt a ſad day, and have gone for good plea, this ſad Scene of Sorrows had not been the entertainment of this Aſſembly. But tell me, Where are thoſe great Maſters, who while they liv'd, flouriſh'd in their ſtudies? *Jam eorum Præbendas alii poſſident, & neſcio utrum de iis cogitant*; Other men have got their Prebends and their Dignities, and who knows whether ever they remember them or no? While they liv'd they ſeem'd nothing; when they are dead every man for a while ſpeaks of them what they pleaſe, and afterwards they are as if they had not been. But the piety of the Chriſtian Church hath made ſome little proviſion towards an artificial Immortality for brave and worthy perſons; and the Friendſhips which our dead contracted while they were alive, require us to continue a fair memory as long as we can; but they expire in monthly minds, or at moſt in a faint and declining Anniverſary;

——---- ἐπεὶ φίλος, ὅς τις ἑταίρῳ
Μέμνεται κλαμθμοιο ϗ ἄκνυται ὑκ ἐτ' ἐόντος.

And we have great reaſon ſo to do in this preſent ſad accident of the death of our late moſt Reverend Primate, whoſe death the Church of *Ireland* hath very great reaſon to deplore; and we have great obligation to remember his very many worthy Deeds done for this poor afflicted and deſpiſed Church. St. *Paul* made an excellent Funeral Oration, as it were inſtituting a Feaſt of All Saints, *Who all died having obtained a good report:* And that excellent Preacher in the 11. *cap.* of the *Hebrews*, made a Sermon of their Commemoration. For ſince good men, while they are alive, have their Converſation in Heaven; when they are in Heaven 'tis alſo fit that they ſhould in their good Names live upon Earth. And as their great Examples are an excellent Sermon to the living, and the

the praiſing them when Envy and Flattery can have no Intereſt to interpoſe, as it is the beſt and moſt vigorous Sermon and Incentive to great things; ſo to conceal what good God hath wrought by them, is great unthankfulneſs to God and to good men. SERM. VII.

When *Dorcas* died, the Apoſtle came to ſee the dead Corps, and the Friends of the Deceaſed expreſſed their grief and their love by ſhewing the Coats that ſhe, whilſt ſhe lived, wrought with her own hands: She was a good Needle-woman and a good Huſwife, and did good to mankind in her little way, and that it ſelf ought not to be forgotten; and the Apoſtle himſelf was not diſpleaſed with their little Sermons, and that εὐφήμισμῶ. which the women made upon that ſad interview. But if we may have the ſame liberty to record the worthy things of this our moſt venerable Father and Brother, and if there remains no more of that Envy which uſually obſcures the ſplendour of living Heroes; if you can with your charitable, though weeping, eyes behold the great gifts of God with which he adorned this great Prelate, and not object the failings of humanity to the participation of the Graces of the Spirit, or think that Gods Gifts are the leſs becauſe they are born in earthen Veſſels, πάντες γὰρ κλύτα δῶρα κεκασμένοι φορέυσιν, for all men bear Mortality about them, and the Cabinet is not ſo beauteous as the Diamond that ſhines within its boſom; then we may without interruption pay this duty to Piety, and Friendſhip, and Thankfulneſs, and deplore our ſad loſs by telling a true and ſad ſtory of this great man, whom God hath lately taken from our eyes.

He was bred in *Cambridge*, in *Sidney-Colledge*, under Mr. *Hulet*, a grave and a worthy man; and he ſhewed himſelf not only a fruitful Plant by his great progreſs in his Studies, but made him another return of gratitude, taking care to provide a good Imployment for him in *Ireland*, where he then began to be greatly intereſted. It was ſpoken as an honour to *Auguſtus Cæſar*, that he gave his Tutor an honourable Funeral; and *Marcus Antoninus* erected a Statue unto his; and *Gratian* the Emperour made his Maſter *Auſonius* to be *Conſul*: And our worthy Primate knowing the Obligation which they paſs upon us, who do *Obſtetricare gravidæ animæ*, help the parturient Soul to bring forth Fruits according to its ſeminal powers, was careful not only to reward the induſtry of ſuch perſons ſo uſeful to the Church in the cultivating *infantes palmarum*, young Plants, whoſe joynts are to be ſtretch'd and made ſtreight; but to demonſtrate that his Scholar knew how to value Learning, when he knew ſo well how to reward the Teacher.

Having paſs'd the courſe of his Studies in the Univerſity, and done his Exerciſe with that applauſe which is uſually the Reward of pregnant Wits and hard Study, he was remov'd into *York-ſhire*, where firſt in the City of *York* he was an aſſiduous Preacher; but by the diſpoſition of the Divine Providence he hapned to be engaged at *North-Alerton* in Diſputation with three pragmatical Romiſh Prieſts of the Jeſuits Order, whom he ſo much worſted in the Conference, and ſo ſhamefully diſadvantaged by the evidence of Truth, repreſented wiſely and learnedly, that the famous Primate of *York*, Archbiſhop *Matthews*, a learned and an excellent Prelate, and a moſt worthy Preacher, hearing of that Triumph, ſent for him and made him his Chaplain; in whoſe Service he continued till the death of the Primate, but in that time had given ſo much teſtimony of his dexterity in the conduct of Eccleſiaſtical and Civil Affairs, that he grew dear to his Maſter. In that Imployment he was made Prebendary of *York*, and then of *Rippon*, the Dean of which

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Church having made him his Sub-Dean, he managed the Affairs of that Church ſo well that he ſoon acquired a greater fame, and entred into the poſſeſſion of many hearts, and admiration to thoſe many more that knew him. There and at his Parſonage he continued long to do the duty of a learned and good Preacher, and by his Wiſdom, Eloquence, and Deportment, ſo gain'd the affections of the Nobility, Gentry, and Commons of that Country, that as at his return thither upon the bleſſed Reſtauration of His moſt Sacred Majeſty he knew himſelf oblig'd enough, and was ſo kind as to give them a Viſit; ſo they by their coming in great numbers to meet him, their joyful Reception of him, their great Careſſing of him when he was there, their forward hopes to enjoy him as their Biſhop, their trouble at his Departure, their unwillingneſs to let him go away, gave ſignal teſtimonies that they were wiſe and kind enough to underſtand and value his great worth.

But while he lived there he was like a Diamond in the duſt (or *Lucius Quinctius* at the Plough;) his low Fortune cover'd a moſt valuable perſon, till he became obſerv'd by Sir *Thomas Wentworth* Lord Preſident of *York*, whom we all knew for his great Excellencies, and his great but glorious Misfortunes. This rare Perſon eſpied the great Abilities of Doctor *Bramhall*, and made him his Chaplain, and brought him into *Ireland*, as one whom he believ'd would prove the moſt fit Inſtrument to ſerve in that deſign, which for two years before his arrival here he had greatly meditated and reſolved, the Reformation of Religion, and the Reparation of the broken Fortunes of the Church: The Complaints were many, the Abuſes great, the Cauſes of the Church vaſtly numerous; but as faſt as they were brought in, ſo faſt they were by the Lord Deputy referred back to Dr. *Bramhall*, who by his indefatigable Pains, great Sagacity, perpetual watchfulneſs, daily and hourly Conſultations, reduc'd things to a more tolerable condition than they had been left in by the ſchiſmatical Principles of ſome, and the unjuſt Prepoſſeſſions of others, for many years before: For at the Reformation the Popiſh Biſhops and Prieſts ſeemed to conform, and did ſo, that keeping their Biſhopricks they might enrich their Kindred, and dilapidate the Revenues of the Church, which by pretended Offices, falſe Informations, Fee-farms at contemptible Rents, and ungodly Alienations, were made low as Poverty it ſelf, and unfit to miniſter to the needs of them that ſerv'd the Altar, or the nobleſt purpoſes of Religion: For Hoſpitality decayed, and the Biſhops were eaſie to be oppreſſed by thoſe that would; and they complained, but for a long time had no helper, till God raiſed up that glorious Inſtrument the Earl of *Strafford*, who brought over with him as great affections to the Church and to all publick Intereſts, and as admirable Abilities, as ever before his time did inveſt and adorn any of the Kings Vice-gerents; and God fitted his hand with an Inſtrument good as his Skill was great: for the firſt Specimen of his Abilities and Diligence in recovery of ſome loſt Tithes, being repreſented to His late Majeſty of bleſſed and glorious Memory, it pleaſed His Majeſty upon the death of Biſhop *Downham* to advance the Doctor to the Biſhoprick of *Derry*, which he not only adorned with an excellent Spirit and a wiſe Government, but did more than double the Revenue, not by taking any thing from them to whom it was due, but by reſuming ſomething of the Churches Patrimony, which by undue means was detained in unfitting hands.

But his care was beyond his Dioceſe, and his zeal broke out to warm all his Brethren; and though by reaſon of the Favour and Piety of King

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King *James* the eſcheated Counties were well provided for their Tithes, yet the Biſhopricks were not ſo well till the Primate, then Biſhop of *Derry*, by the favour of the Lord Lieutenant and his own inceſſant and aſſiduous labour and wiſe conduct, brought in divers Impropriations, cancelled many unjuſt Alienations, and did reſtore them to a condition much more tolerable; I ſay much more tolerable; for though he raiſed them above contempt, yet they were not near to envy; but he knew there could not in all times be wanting too many that envied to the Church every degree of proſperity: ſo *Judas* did to Chriſt the expence of Oyntment, and ſo *Dionyſius* told the Prieſt, when himſelf ſtole the golden Cloak from *Apollo*, and gave him one of *Arcadian* home-ſpun, that it was warmer for him in Winter, and cooler in Summer. And for ever, ſince the Church by Gods bleſſing and the favour of Religious Kings and Princes, and Pious Nobility, hath been endowed with fair Revenues, *inimicus homo*, the Enemy hath not been wanting by pretences of Religion to take away Gods portion from the Church, as if his Word were intended as an inſtrument to rob his Houſes. But when the *Iſraelites* were governed by a Θεοκρατία, and God was their King, and *Moſes* his Lieutenant, and things were of his management, he was pleaſed by making great Proviſions for them that miniſtred in the ſervice of the Tabernacle to conſign this truth for ever; That Men, as they love God, at the ſame rate are to make proviſions for his Prieſts. For when himſelf did it, he not only gave the 48 Cities, with a mile of *Glebe* round about their City every way, and yet the whole Country was but 140 miles long, or thereabouts from *Dan* to *Beerſheba*; but beſide this they had the Tithe of all encreaſe, the firſt Fruits, Offerings, Vows, Redemptions, and in ſhort, they had 24 ſorts of Dues, as *Buxtorf* relates; and all this either brought to the Barn home to them without trouble, or elſe as the nature of the thing required, brought to the Temple; the firſt to make it more profitable, and the ſecond to declare that they received it not from the people but from God, not the Peoples kindneſs but the Lords inheritance; inſomuch that this ſmall Tribe of *Levi*, which was not the 40th part of the People, as the Scripture computes them, had a Revenue almoſt treble to any of the largeſt of the Tribes. I will not inſiſt on what *Villalpandus* obſerves, it may eaſily be read in the 45. of *Ezekiel* concerning that portion which God reſerves for himſelf and his ſervice; but whatſoever it be this I ſhall ſay, that it is confeſſedly a Prophecy of the Goſpel; but this I add, that they had as little to do, and much leſs than a Chriſtian Prieſt, and yet in all the 24 courſes the pooreſt Prieſt amongſt them might be eſteemed a rich man. I ſpeak not this to upbraid any man or any thing but Sacriledge and Murmur, nor to any other end but to repreſent upon what great and Religious grounds the then Biſhop of *Derry* did with ſo much care and aſſiduous labour endeavour to reſtore the Church of *Ireland* to that ſplendor and fulneſs; which as it is much conducing to the honour of God and of Religion, God himſelf being the Judge, ſo it is much more neceſſary for you than it is for us, and ſo this wiſe Prelate rarely well underſtood it; and having the ſame advantage and bleſſing as we now have, a gracious King, and a Lieutenant Patron of Religion and the Church, he improved the *depoſita pietatis*, as *Origen* calls them, the Gages of Piety, which the Religion of the ancient Princes and Nobles of this Kingdom had bountifully given to ſuch a comfortable competency, that though there be place left for preſent and future Piety to enlarge it ſelf, yet no man hath reaſon to be diſcouraged in his duty; inſomuch that as I have

Numb. 1. 46. 3. 39.

*Seld. Hiſt. of Tythes, c. 2.*

*See Philo. περὶ τῶν ἱερέων.*

*Tract. 25. in S. Matthew.*

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heard from a moſt worthy hand, that at his going into *England* he gave account to the Arch-biſhop of *Canterbury* of 30000 *l.* a year, in the recovery of which he was greatly and principally inſtrumental. But the goods of this World are called waters by *Solomon:* Stollen waters are ſweet, and they are too unſtable to be ſtopt: ſome of theſe waters did run back from their proper Channel, and return to another courſe than God and the Laws intended; yet his labours and pious Counſels were not the leſs acceptable to God and good men, and therefore by a thankful and honourable recognition, the Convocation of the Church of *Ireland* hath tranſmitted in Record to poſterity their deep reſentment of his ſingular ſervices and great abilities in this whole affair. And this honour will for ever remain to that Biſhop of *Derry*; he had a *Zerubbabel* who repaired the Temple and reſtored its beauty, but he was the *Joſhua*, the High-Prieſt, who under him miniſtred this bleſſing to the Congregations of the Lord.

But his care was not determined in the exterior part only, and Acceſſaries of Religion; he was careful, and he was proſperous in it, to reduce that Divine and excellent Service of our Church to publick and conſtant Exerciſe, to Unity and Devotion; and to cauſe the Articles of the Church of *England* to be accepted as the Rule of publick confeſſions and perſwaſions here, that they and we might be *Populus unius labii*, of one heart and one lip, building up our hopes of Heaven on a moſt holy Faith; and taking away that *Shibboleth* which made this Church liſp too undecently, or rather in ſome little degree to ſpeak the ſpeech of *Aſhdod*, and not the language of *Canaan*; and the excellent and wiſe pains he took in this particular no man can dehoneſtate or reproach, but he that is not willing to confeſs that the Church of *England* is the beſt Reformed Church in the world. But when the brave Roman Infantry under the Conduct of *Manlius* aſcended up to the Capitol to defend Religion and their Altars from the fury of the Gauls, they all prayed to God, *Ut quemadmodum ipſi ad defendendum templum ejus concurriſſent, ita ille virtutem eorum numine ſuo tueretur*. That as they came to defend his Temple by their Arms, ſo he would defend their Perſons and that Cauſe with his Power and Divinity. And this excellent man in the Cauſe of Religion found the like bleſſing which they prayed for; God by the proſperity of his labours and a bleſſed effect gave teſtimony not only of the Piety and Wiſdom of his purpoſes, but that he loves to bleſs a wiſe Inſtrument when it is vigorouſly employed in a wiſe and religious labour. He overcame the difficulty in defiance of all ſuch pretences as were made even from Religion it ſelf to obſtruct the better procedure of real and material Religion.

Theſe were great things and matter of great envy, and like the fiery eruptions of *Veſuvius* might with the very aſhes of Conſumption have buried another man. At firſt indeed, as his bleſſed Maſter the moſt holy Jeſus had, ſo he alſo had his *Annus acceptibilis*. At firſt the product was nothing but great admiration at his ſtupendious parts, and wonder at his mighty diligence and obſervation of his unuſual zeal in ſo good and great things; but this quickly paſſed into the natural daughters of Envy, Suſpicion and Detraction, the Spirit of Obloquy and Slander. His zeal for recovery of the Church Revenues was called Oppreſſion and Rapine, Covetouſneſs and Injuſtice; his care of reducing Religion to wiſe and juſtifiable principles was called Popery and Arminianiſm, and I know not what names, which ſignifie what the Authors are pleaſed to mean, and the people to conſtrue and to hate. The intermedial

dial prosperity of his Person and Fortune, which he had as an earnest of a greater reward to so well-meant labours, was supposed to be the production of Illiberal Arts and wayes of getting; and the necessary refreshment of his wearied spirits, which did not alwayes supply all his needs, and were sometimes less than the permissions even of prudent charity, they called Intemperance: *Dederunt enim malum Metelli Nevio poetæ*; their own surmises were the Bills of Accusation, and the splendour of his great ἀγαθουργία, or Doing of good works, was the great probation of all their Calumnies. But if Envy be the accuser, what can be the defences of Innocence?

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*Saucior invidiæ morsu, quærenda medela est,*
*Die quibus in terris sentiet æger opem?*

Our Blessed Saviour knowing the unsatisfiable angers of men if their Money or Estates were medled with, refused to divide an Inheritance amongst Brethren: it was not to be imagined that this great person (invested, as all his Brethren were, with the infirmities of Mortality, and yet employed in dividing and recovering, and apportioning of Lands) should be able to bear all that reproach which Jealousie and Suspicion, and malicious Envy could invent against him. But ἀπ' ἐχθρῶν πολλὰ μανθάνουσιν οἱ σοφοί, said *Sophocles*: And so did he; the Affrightments brought to his great Fame and Reputation made him to walk more warily, and do justly, and act prudently, and conduct his affairs by the measures of Laws, as far as he understood, and indeed that was a very great way: but there was *Aperta justitia, clausa manus*, Justice was open, but his Hand was shut; and though every Slanderer could tell a story, yet none could prove that ever he received a Bribe to blind his eyes, to the value of a pair of Gloves: It was his own Expression, when he gave glory to God who had preserved him innocent. But because every mans Cause is right in his own eyes, it was hard for him so to acquit himself, that in the Intriques of Law and difficult Cases some of his Enemies should not seem (when they were heard alone) to speak reason against him. But see the greatness of Truth and Prudence, and how greatly God stood with him. When the numerous Armies of vexed people,

*Turba gravis paci, placidæque inimica quieti,*

heaped up Catalogues of Accusations, when the Parliament of *Ireland* imitating the violent procedures of the then disordered *English*, when his glorious Patron was taken from his head, and he was disrobed of his great defences; when Petitions were invited and Accusations furnished, and Calumny was rewarded and managed with art and power, when there were above 200 Petitions put in against him, and himself denyed leave to answer by word of mouth; when he was long imprisoned, and treated so that a guilty man would have been broken into affrightment and pitiful and low considerations; yet then he himself standing almost alone, like *Calimachus* at *Marathon* invested with enemies and covered with arrows, defended himself beyond all the powers of guiltiness, even with the defences of Truth and the bravery of Innocence, and answered the Petitions in writing, sometimes twenty in a day, with so much clearness, evidence of Truth, reality of Fact and Testimony of Law, that his very Enemies were ashamed and convinced; they found they had done like *Æsops* Viper, they licked the file till their tongues bled; but himself was wholly invulnerable. They were therefore forced to leave their muster-rolls and decline the particulars, and fall to their ὀλίγα, to accuse

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accuſe him for going about to ſubvert the fundamental Laws; the way by which great *Strafford* and *Canterbury* fell; which was a device, when all reaſons fail'd, to oppreſs the Enemy by the bold affirmation of a Concluſion they could not prove: they did like thoſe *Gladiatores* whom the Romans call'd *Retiarios*, when they could not ſtab their Enemies with their Daggers, they threw Nets over him, and cover'd him with a general miſchief. But the Martyr King *Charles* the Firſt, of moſt Glorious and Eternal Memory, ſeeing ſo great a Champion likely to be oppreſs'd with numbers and deſpair, ſent what reſcue he could, His Royal Letter for his Bail, which was hardly granted to him; and when it was, it was upon ſuch hard terms, that his very delivery was a perſecution. So neceſſary it was for them, who intended to do miſchief to the Publick, to take away the ſtrongeſt Pillars of the Houſe. This thing I remark to acquit this great man from the Tongue of ſlander, which had ſo boldly ſpoken, that it was certain ſomething would ſtick; yet was ſo impotent and unarmed, that it could not kill that great Fame which his greater Worthineſs had procur'd him. It was ſaid of *Hippaſus* the *Pythagorean*, that being asked how and what he had done, he anſwered, *Nondum nihil; neque enim adhuc mihi invidetur*; I have done nothing yet, for no man envies me. He that does great things cannot avoid the tongues and teeth of Envy; but if Calumnies muſt paſs for Evidences, the braveſt Hero's muſt alwayes be the moſt reproached Perſons in the World.

*Naſcitur Ætolicus, pravum ingenioſus ad omne;*
*Qui facere aſſuerat, patriæ non degener artis,*
*Candida de nigris, & de candentibus atra.*

Every thing can have an ill name, and an ill ſenſe put upon it; but God, who takes care of Reputations as he does of Lives, by the orders of his Providence confutes the ſlander, *ut memoria juſtorum ſit in benedictionibus*, that the memory of the righteous man might be embalm'd with honour: And ſo it hapned to this great man; for by a publick Warranty, by the concurrent Conſent of both Houſes of Parliament, the Libellous Petitions againſt him, the falſe Records and publick Monuments of injurious ſhame were cancell'd, and he was reſtor'd *in integrum* to that Fame where his great Labours and juſt Procedures had firſt eſtated him; which, though it was but juſtice, yet it was alſo ſuch honour, that it is greater than the virulence of tongues, which his worthineſs and their envy had arm'd againſt him.

But yet the great Scene of his troubles was but newly opened. I ſhall not refuſe to ſpeak yet more of his troubles, as remembring that S. *Paul*, when he diſcourſes of the glories of the Saints departed, he tells more of their Sufferings than of their Proſperities, as being that Laboratory and Cryſable in which God makes his Servants Veſſels of honour to his glory. The ſtorm quickly grew high; *& tranſitum eſt à linguis ad gladios*; and that was indeed ἀδικία ἔχουσα ὅπλα, Iniquity had put on arms; when it is *armata nequitia*, then a man is hard put to it. The Rebellion breaking out, the Biſhop went to his Charge at *Derry*; and becauſe he was within the defence of Walls, the execrable Traitor Sir *Phelim ô Neale* laid a ſnare to bring him to a diſhonourable death; for he wrote a Letter to the Biſhop, pretending Intelligence between them, deſir'd that according to their former Agreement ſuch a Gate might be deliver'd to him. The Meſſenger was not advis'd to be cautious, nor at all inſtructed in the art of Secrecy; for it was intended that he ſhould be ſearch'd, intercepted, and hang'd for ought they car'd: but the Arrow was ſhot againſt

againſt the Biſhop, that he might be accuſed for baſe Conſpiracy, and die with ſhame and ſad diſhonour. But here God manifeſted his mighty care of his Servants; he was pleaſed to ſend into the heart of the Meſſenger ſuch an affrightment, that he directly ran away with the Letter, and never durſt come near the Town to deliver it. This ſtory was publiſhed by Sir *Phelim* himſelf, who added, That if he could have thus enſnar'd the Biſhop, he had good aſſurance the Town ſhould have been his own: *Sed bonitas Dei prævalitura eſt ſuper omnem malitiam hominis*, The goodneſs of God is greater than all the malice of men; and nothing could ſo prove how dear that ſacred Life was to God, as his reſcue from the dangers. *Stantia non poterant tecta probare Deos:* To have kept him in a warm houſe had been nothing, unleſs the roof had fallen upon his head; that reſcue was a remark of Divine Favour and Providence. But it ſeems Sir *Phelim's* Treaſon againſt the Life of this worthy Man had a Correſpondent in the Town; and it broke out ſpeedily; for what they could not effect by malicious ſtratagem, they did in part by open force; they turned the Biſhop out of the Town, and upon trifling and unjuſt pretences ſearch'd his Carriages, and took what they pleas'd, till they were aſham'd to take more: they did worſe than divorce him from his Church; for in all the Roman Divorces they ſaid, *Tuas tibi res habeto*, Take your goods and be gone; but Plunder was Religion then. However, though the uſage was ſad, yet it was recompenced to him by his taking Sanctuary in *Oxford*, where he was graciouſly receiv'd by that moſt incomparable and divine Prince; but having ſerved the King in *York-ſhire* by his Pen, and by his Counſels, and by his Intereſts, return'd back to *Ireland*, where under the excellent Conduct of his Grace the now Lord Lieutenant, he ran the riſque and fortune of oppreſſed Vertue.

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But God having ſtill reſolv'd to afflict us, the good man was forc'd into the fortune of the Patriarchs, to leave his Country and his Charges, and ſeek for ſafety and bread in a ſtrange Land; for ſo the Prophets were us'd to do, wandring up and down in ſheeps-cloathing; but poor as they were, the World was not worthy of them: and this worthy man, deſpiſing the ſhame, took up his Croſs and followed his Maſter.

*Exilium cauſa ipſa jubet ſibi dulce videri,*
*Et deſiderium dulce levat patriæ.*

He was not aſhamed to ſuffer where the Cauſe was honourable and glorious; but ſo God provided for the needs of his Baniſhed, and ſent a man who could miniſter comfort to the afflicted, and courage to the perſecuted, and reſolutions to the tempted, and ſtrength to that Religion for which they all ſuffered.

And here this great man was indeed triumphant; this was one of the laſt and beſt Scenes of his life: Ἐμέραι γὰρ ὁπλόϊοι μάρτυρες σοφώταϊοι, The laſt dayes are the beſt witneſſes of a man. But ſo it was, that he ſtood up in publick and brave defence for the Doctrine and Diſcipline of the Church of *England*; Firſt, by his Sufferings and great Example; for, *Verbis tantùm philoſophari, non eſt Doctoris, ſed Hiſtrionis*; To talk well and not to do bravely, is for a Comedian, not a Divine: But this great man did both; he ſuffered his own Calamity with great courage, and by his wiſe Diſcourſes ſtrengthened the hearts of others.

For there wanted not diligent Tempters in the Church of *Rome*, who taking advantage of the Afflictions of His Sacred Majeſty, in which ſtate Men commonly ſuſpect every thing, and like men in ſickneſs are willing

to

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to change from ſide to ſide, hoping for eaſe and finding none, flew at Royal Game, and hop'd to draw away the King from that Religion which His moſt Royal Father, the beſt Man and the wiſeſt Prince in the World, had ſeal'd with the beſt Blood in *Chriſtendom*, and which Himſelf ſuck'd in with His Education, and had confirm'd by Choice and Reaſon, and confeſs'd publickly and bravely, and hath ſince reſtor'd proſperouſly. *Millitiere* was the man, witty and bold enough to attempt a zealous and a fooliſh undertaking, who addreſſed himſelf with ignoble indeed, but witty, Arts to perſwade the King to leave what was dearer to Him than His Eyes. It is true, it was a Wave daſh'd againſt a Rock, and an Arrow ſhot againſt the Sun, it could not reach him; but the Biſhop of *Derry* turn'd it alſo, and made it fall upon the Shooters head; for he made ſo ingenious, ſo learned, and ſo acute Reply to that Book; he ſo diſcover'd the Errors of the Roman Church, retorted the Arguments, ſtated the Queſtions, demonſtrated the Truth, and ſham'd their Procedures, that nothing could be a greater Argument of the Biſhops Learning, great Parts, deep Judgment, quickneſs of Apprehenſion, and Sincerity in the Catholick and Apoſtolick Faith; or of the Follies and Prevarications of the Church of *Rome*. He wrote no Apologies for himſelf, though it were much to be wiſhed that, as *Junius* wrote his own Life, or *Moſes* his own Story, ſo we might have underſtood from himſelf how great things God had done for him and by him: but all that he permitted to God, and was ſilent in his own Defences; *Glorioſius enim eſt injuriam tacendo fugere, quàm reſpondendo ſuperare*. But when the Honour and Conſcience of his King, and the Intereſt of a true Religion was at ſtake, the fire burned within him, and at laſt he ſpake with his tongue; he cried out like the Son of *Cræſus*, Ἄνθρωπε μὴ κτείνε Κῦρον, Take heed and meddle not with the King; His Perſon is too ſacred, and Religion too dear to him to be aſſaulted by vulgar hands. In ſhort, he acquitted himſelf in this Affair with ſo much Truth and Piety, Learning and Judgment, that in thoſe Papers his Memory will laſt unto very late ſucceeding Generations.

But this moſt Reverend Prelate found a nobler Adverſary, and a braver Scene for his Contention: He found that the Roman Prieſts being wearied and baffled by the wiſe Diſcourſes and pungent Arguments of the Engliſh Divines, had ſtudiouſly declined any more to diſpute the particular Queſtions againſt us, but fell at laſt upon a general Charge, imputing to the Church of *England* the great crime of Schiſm; and by this they thought they might with moſt probability deceive unwary and unskilful Readers; for they ſaw the Schiſm, and they ſaw we had left them; and becauſe they conſider'd not the Cauſes, they reſolv'd to out-face us in the Charge: But now it was that *dignum nactus Argumentum*, having an Argument fit to employ his great Abilities,

*Conſecrat hic præſul calamum calamique labores*
*Ante aras Domino læta trophæa ſuo;*

the Biſhop now dedicates his Labours to the ſervice of God and of his Church, undertook the Queſtion, and in a full Diſcourſe proves the Church of *Rome* not only to be guilty of the Schiſm, by making it neceſſary to depart from them; but they did actuate the Schiſms, and themſelves made the firſt ſeparation in the great point of the Popes Supremacy, which was the *Palladium* for which they principally contended. He made it appear that the Popes of *Rome* were Uſurpers of the Rights of Kings and Biſhops; that they brought in new Doctrines in every Age, that they impos'd their own Devices upon *Chriſtendom* as Articles

Articles of Faith, that they prevaricated the Doctrines of the Apoſtles, that the Church of *England* only returned to her Primitive purity, that ſhe joyned with Chriſt and his Apoſtles, that ſhe agreed in all the Sentiments of the Primitive Church. He ſtated the queſtions ſo wiſely, and conducted them ſo prudently, and handled them ſo learnedly, that I may truly ſay, they were never more materially confuted by any man, ſince the queſtions have ſo unhappily diſturbed Chriſtendom. *Verum hoc eos malè uſſit*: and they finding themſelves ſmitten under the fifth rib, ſet up an old Champion of their own, a *Goliah* to fight againſt the Armies of *Iſrael*; the old Biſhop of *Chalcedon*, known to many of us, replied to this excellent Book; but was ſo anſwered by a Rejoynder made by the Lord Biſhop of *Derry*, in which he ſo preſſed the former Arguments, refuted the Cavils, brought in ſo many impregnable Authorities and Probations, and added ſo many moments and weights to his diſcourſe, that the pleaſures of reading the Book would be the greateſt, if the profit to the Church of God were not greater. SERM. VII.

*Flumina tum lactis, tum flumina nectaris ibant,*
*Flavaque de viridi ſtillabant ilice mella.*

For ſo *Sampſon*'s Riddle was again expounded, *Out of the ſtrong came meat, and out of the eater came ſweetneſs*; his Arguments were ſtrong, and the Eloquence was ſweet and delectable; and though there ſtart up another combatant againſt him, yet he had only the honour to fall by the hands of *Hector*: ſtill *hæret lateri lethalis arundo*; the headed arrow went in ſo far, that it could not be drawn out, but the barbed ſteel ſtuck behind. And whenever men will deſire to be ſatisfied in thoſe great queſtions, the Biſhop of *Derry*'s Book ſhall be his Oracle.

I will not inſiſt upon his other excellent writings; but it is known every where with what Piety and *acumen* he wrote againſt the Manichean Doctrine of Fatal neceſſity, which a late witty man had pretended to adorn with a new Vizor; but this excellent Perſon waſhed off the Ceruſe and the meritricious paintings, rarely well aſſerted the œconomy of the Divine Providence; and having once more triumphed over his Adverſary, *plenus victoriarum & trophæorum*, betook himſelf to the more agreeable attendance upon ſacred Offices; and having uſefully and wiſely diſcourſed of the ſacred Rite of Confirmation, impoſed his hands upon the moſt Illuſtrious Princes, the Dukes of *York* and *Glouceſter*, and the Princeſs Royal, and miniſtred to them the Promiſe of the Holy Spirit, and miniſterially eſtabliſhed them in the Religion and Service of the holy Jeſus. And one thing more I ſhall remark, that at his leaving thoſe Parts upon the Kings Return, ſome of the Remonſtrant Miniſters of the Low Countries coming to take their leaves of this great man, and deſiring that by his means the Church of *England* would be kind to them, he had reaſon to grant it, becauſe they were learned men, and in many things of a moſt excellent belief; yet he reproved them, and gave them caution againſt it, that they approached too near and gave too much countenance to the great and dangerous errors of the Socinians.

He thus having ſerved God and the King abroad, God was pleaſed to return to the King and to us all, as in the *days of old, and we ſung the ſong of* David.

*In convertendo captivitatem Sion*: When King *David* and all his Servants returned to *Jeruſalem*, this great perſon having trod in the Winepreſs was called to drink of the Wine, and as an honorary Reward of his great ſervices and abilities, was choſen Primate of this National Church: in

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In which time we are to look upon him, as the King and the Kings great Vicegerent did, as a perſon concerning whoſe abilities the World had too great teſtimony ever to make a doubt. It is true he was in the declenſion of his age and health; but his very Ruines were goodly; and they who ſaw the broken heaps of *Pompey*'s Theatre, and the cruſhed Obelisks, and the old face of beauteous *Philænium*, could not but admire the diſordered glories of ſuch magnificent ſtructures, which were venerable in their very duſt.

He ever was uſed to overcome all difficulties, only Mortality was too hard for him; but ſtill his Vertues and his Spirit was immortal, he ſtill took great care, and ſtill had new and noble deſigns, and propoſed to himſelf admirable things. He governed his Province with great juſtice and ſincerity;

*Unus amplo conſulens paſtor gregi,*
*Somnos tuetur omnium ſolus vigil.*

And had this remark in all his Governments, that as he was a great hater of Sacriledge, ſo he profeſſed himſelf a publick Enemy to Non-reſidence, and often would declare wiſely and religiouſly againſt it, allowing it in no caſe but of neceſſity or the greater good of the Church. There are great things ſpoken of his Predeceſſor S. *Patrick*, that he founded 700 Churches and Religious Convents, that he ordained 5000 Prieſts, and with his own hands conſecrated 350 Biſhops. How true the ſtory is I know not; but we were all witneſſes that the late Primate, whoſe memory we now celebrate, did by an extraordinary contingency of Providence in one day conſecrate two Arch-biſhops and ten Biſhops; and did benefit to almoſt all the Churches in *Ireland*, and was greatly inſtrumental to the Re-endowments of the whole Clergy; and in the greateſt abilities and incomparable induſtry was inferior to none of his moſt glorious Anteceſſors.

Since the Canonization of Saints came into the Church, we find no Iriſh Biſhop canonized, except S. *Laurence* of *Dublin*, and S. *Malachias* of *Down*; indeed *Richard* of *Armagh*'s Canonization was propounded, but not effected; but the Character which was given of that learned Primate by *Trithemius* does exactly fit this our late Father; *Vir in Divinis Scripturis eruditus, ſecularis Philoſophiæ juriſque Canonici non ignarus, clarus ingenio, ſermone ſcholaſticus, in declamandis ſermonibus ad populum excellentis induſtriæ:* He was learned in the Scriptures, skill'd in ſecular Philoſophy, and not unknowing in the Civil and Canon Laws, (in which ſtudies I wiſh the Clergy were with ſome careſulneſs and diligence ſtill more converſant) he was of an excellent ſpirit, a Scholar in his diſcourſes, an early and induſtrious Preacher to the people. And as if there were a more particular ſympathy between their ſouls, our Primate had ſo great a Veneration to his memory, that he purpoſed, if he had lived, to have reſtored his Monument in *Dundalke*, which Time, or Impiety, or Unthankfulneſs had either omitted or deſtroyed. So great a lover he was of all true and inherent worth, that he loved it in the very memory of the dead, and to have ſuch great Examples tranſmitted to the intuition and imitation of poſterity.

*De ſcriptor. Eccleſ.*

At his coming to the Primacy he knew he ſhould at firſt eſpie little beſides the Ruines of Diſcipline, a Harveſt of thorns, and Hereſies prevailing in the hearts of the People, the Churches poſſeſſed by Wolves and Intruders, Mens hearts greatly eſtranged from true Religion; and therefore he ſet himſelf to weed the fields of the Church; he treated the

the Adverſaries ſometimes ſweetly, ſometimes he confuted them learnedly, ſometimes he rebuked them ſharply. He viſited his Charges diligently and in his own perſon, not by Proxies and inſtrumental Deputations: *Quærens non noſtra, ſed nos, & quæ ſunt Jeſu Chriſti*; he deſigned nothing that we knew of but the Redintegration of Religion, the Honour of God and the King, the Reſtoring of collapſed Diſcipline, and the Renovation of Faith and the Service of God in the Churches. And ſtill he was indefatigable, and, even at the laſt ſcene of his life, intended to undertake a Regal Viſitation. *Quid enim vultis me otioſum à Domino comprehendi?* ſaid one; he was not willing that God ſhould take him unimployed: But, good man, he felt his Tabernacle ready to fall in pieces, and could go no further, for God would have no more work done by that hand; he therefore eſpying this, put his houſe in order, and had lately viſited his Dioceſe, and done what he then could to put his Charge in order; for he had a good while ſince received the ſentence of death within himſelf, and knew he was ſhortly to render an account of his ſtewardſhip; he therefore upon a briſk alarm of death, which God ſent him the laſt *January*, made his Will; in which, beſides the prudence and preſence of ſpirit manifeſted in making juſt and wiſe ſettlement of his Eſtate, and proviſions for his Deſcendants; at midnight, and in the trouble of his ſickneſs and circumſtances of addreſſing death, ſtill kept a ſpecial ſentiment and made confeſſion of Gods admirable mercies, and gave thanks that God had permitted him to live to ſee the bleſſed Reſtauration of His Majeſty and the Church of *England*, confeſſed his Faith to be the ſame as ever, gave praiſes to God that he was born and bred up in this Religion, and prayed to God, and hoped he ſhould die in the Communion of this Church, which he declar'd to be the moſt pure and Apoſtolical Church in the whole World.

He prayed to God to pardon his frailties and infirmities, relied upon the mercies of God and the merits of Jeſus Chriſt, and with a ſingular ſweetneſs reſigned up his ſoul into the hands of his Redeemer.

But God, who is the great *Choragus* and Maſter of the Scenes of Life and Death, was not pleaſed then to draw the Curtains; there was an Epilogue to his Life yet to be acted and ſpoken. He returned to actions and life, and went on in the methods of the ſame procedure as before; was deſirous ſtill to eſtabliſh the affairs of the Church, complained of ſome diſorders which he purpoſed to redreſs, girt himſelf to the work; but though his ſpirit was willing, yet his fleſh was weak; and as the Apoſtles in the Veſpers of Chriſts Paſſion, ſo he in the eye of his own Diſſolution was heavy, not to ſleep, but heavy unto death, and looked for the laſt warning, which ſeized on him in the midſt of buſineſs; and though it was ſudden, yet it could not be unexpected, or unprovided by ſurprize, and therefore could be no other than that εὐθανασία which *Auguſtus* uſed to wiſh unto himſelf, a civil and well-natured death, without the amazement of troubleſome circumſtances, or the great cracks of a falling houſe, or the convulſions of impatience. *Seneca* tells that *Baſſus Aufidius* was wont to ſay, *Sperare ſe nullum dolorem eſſe in illo extremo anhelitu, ſi tamen eſſet, habere aliquantum in ipſa brevitate ſolatii*: He hoped that the pains of the laſt Diſſolution were little or none; or if they were, it was full of comfort that they could be but ſhort. It happened ſo to this excellent man; his Paſſive Fortitude had been abundantly tried before, and therefore there was the leſs need of it now; his active Graces had been abundantly demonſtrated by the great and good things he did, and therefore his laſt ſcene was not ſo laborious,

Epiſt. 30.

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but God called him away ſomething after the manner of *Moſes*, which the Jews expreſs by *Oſculum oris Dei*, the Kiſs of Gods mouth; that is, a death indeed fore-ſignified, but gentle and ſerene, and without temptation.

To ſumm up all; He was a wiſe Prelate, a learned Doctor, a juſt Man, a true Friend, a great Benefactor to others, a thankful Beneficiary where he was obliged himſelf. He was a faithful Servant to his Maſters, a Loyal Subject to the King, a zealous Aſſertor of his Religion againſt Popery on one ſide, and Fanaticiſm on the other. The practice of his Religion was not ſo much in Forms and exterior Miniſteries, though he was a great obſerver of all the publick Rites and Miniſteries of the Church, as it was in doing good for others. He was like *Myſon*, whom the *Scythian Anarchaſis* ſo greatly praiſed, ὁ μύσων ἦν οἶκον οἰκῆσαι καλῶς, he governed his Family well, he gave to all their due of maintenance and duty; he did great benefit to mankind; he had the fate of the Apoſtle S. *Paul*, he paſſed through evil report and good report, as a deceiver and yet true. He was a man of great buſineſs and grert reſort: *Semper aliquis in Cydonis domo*, as the Corinthians ſaid, There was always ſome body in *Cydons* houſe. He was μεμίζων τὸν βιὸν ἔργῳ καὶ βίβλῳ, he divided his life into labour and his book; he took care of his Churches when he was alive, and even after his death, having left 500 *l.* for the Repair of his Cathedral of *Armagh* and S. *Peters* Church in *Drogheda*: He was an excellent Scholar, and rarely well accompliſhed; firſt inſtructed to great excellency by natural parts, and then conſummated by ſtudy and experience. *Melanchthon* was uſed to ſay, that himſelf was a Logician, *Pomeranus* a Grammarian, *Juſtus Jonas* an Orator, but that *Luther* was all theſe. It was greatly true of him, that the ſingle perfections which make many men eminent, were united in this Primate, and made him illuſtrious.

Syneſ. Ep. 57.

*At, at, Quintilium perpetuus ſopor*
*Urget: cui pudor & juſtitiæ ſoror*
*Incorrupta fides, nudaque veritas*
*Quando ullum inveniet parem?*

It will be hard to find his Equal in all things: *Fortaſſe tanquam Phœnix anno quingenteſimo naſcitur*, (that I may uſe the words of *Seneca*) *nec eſt mirum ex intervallo magna generari mediocria & in turbam naſcentia ſæpe fortuna producit: eximia vero ipſa raritate commendat.* For in him was viſible the great lines of *Hooker*'s Judiciouſneſs, of *Jewel*'s Learning, of the acuteneſs of Biſhop *Andrews*. He was skilled in more great things than one; and, as one ſaid of *Phidias*, he could not only make excellent Statues of Ivory, but he could work in Stone and Braſs: He ſhewed his Equanimity in Poverty, and his Juſtice in Riches; he was uſeful in his Country, and profitable in his Baniſhment; for as *Paræus* was at *Anvilla*, *Luther* at *Wittenburg*, S. *Athanaſius* and S. *Chryſoſtom* in their Baniſhment, S. *Hierom* in his retirement at *Bethlehem*, they were Oracles to them that needed it; ſo was he in *Holland* and *France*, where he was abroad; and beſide the particular endearments which his friends received from him, for he did do relief to his brethren that wanted, and ſupplied the Souldiers out of his ſtore in *Yorkſhire*, when himſelf could but ill ſpare it; but he received publick thanks from the Convocation of which he was Preſident, and publick Juſtification from the Parliament where he was Speaker; ſo that although, as

one

one ſaid, *Miraculi inſtar vitæ iter, ſi longum, ſine offenſione percurrere*; yet no man had greater Enemies, and no man had greater juſtifications. SERM. VII.

But God hath taken our *Elijah* from our heads this day: I pray God that at leaſt his Mantle may be left behind, and that his Spirit may be doubled upon his Succeſſor; and that we may all meet together with him at the right hand of the Lamb, where every man ſhall receive according to his deeds, whether they be good or whether they be evil. I conclude with the words of *Caius Plinius*, *Equidem beatos puto quibus Deorum munere datum eſt, aut facere ſcribenda, aut ſcribere legenda*: he wrote many things fit to be read, and did very many things worthy to be written; which if we wiſely imitate, we may hope to meet him in the Reſurrection of the juſt, and feaſt with him in the eternal Supper of the Lamb, there to ſing perpetual Anthems to the honour of God the Father, Son and Holy Ghoſt: *To whom be all honour, &c.*

FINIS.

FINIS

A

# Funeral Sermon,

Preached at the

# OBSEQUIES

OF THE

Right Honourable and moſt Vertuous Lady,

THE LADY

# FRANCES,

Counteſs of

# CARBERY:

Who deceaſed *October* the 9th 1650. at her Houſe *Golden-Grove* in *Caermarthen-ſhire.*

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By *Jeremy Taylor*, D.D.

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*LONDON*,

Printed for *R. Royſton*, Bookſeller to the King's moſt Excellent Majeſty. 1672.

To the

# RIGHT HONOURABLE

And

# TRULY NOBLE

## *RICHARD* Lord *VAUGHAN*,

Earl of *Carbery*, Baron of *Emlim* and *Molinger*,
Knight of the Honourable Order of the *Bath*.

*My Lord*,

*I Am not aſhamed to profeſs that I pay this part of Service to your Lordſhip moſt unwillingly: for it is a ſad office to be the chief Miniſter in a houſe of mourning, and to preſent an intereſted perſon with a branch of Cypreſs and a bottle of Tears. And indeed, my Lord, it were more proportionable to your needs to bring ſomething that might alleviate or divert your ſorrow, than to dreſs the Hearſe of your Dear Lady, and to furniſh it with ſuch circumſtances, that it may dwell with you, and lie in your Cloſet, and make your prayers and your retirements more ſad and full of weepings. But becauſe the Divine providence hath taken from you a perſon ſo excellent, a woman fit to converſe with Angels and Apoſtles, with Saints and Martyrs, give me leave to preſent you with her Picture, drawn in little and in water-colours, ſullied indeed with tears and the abrupt accents of a real and conſonant ſorrow; but drawn with a faithful hand, and taken from the life: and indeed it were too great a loſs to be deprived of her example and of her rule, of the original and of the copy too. The age is very evil and deſerved her not; but becauſe it is ſo evil, it hath the more need to have ſuch lives preſerved in memory to inſtruct our piety, or upbraid our wickedneſs. For now that God hath cut this tree of Paradiſe down from its ſeat of earth, yet ſo the dead trunk may ſupport a part of the declining Temple, or at leaſt ſerve to kindle the fire on the Altar. My Lord, I pray God this heap of ſorrow may ſwell your piety till it breaks into the*

*greateſt*

*greateſt joys of God and of Religion: and remember when you pay a tear upon the Grave, or to the memory of your Lady (that Dear and moſt excellent Soul) that you pay two more: one of repentance for thoſe things that may have cauſed this breach; and another of joy for the mercies of God to your Dear departed Saint, that he hath taken her into a place where ſhe can weep no more. My Lord, I* think *I* ſhall, *ſo long as I live, that is, ſo long as I am*

Your Lordſhips

moſt humble Servant,

*Jer. Taylor.*

---

*Pietati*

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*Pietati & Memoriæ Sacrum.*

MOnumentum doloris ſingularis, paris fati & conditionis poſuit *Richardus* Comes *Carberienſis* ſibi vivo, & mortem nec exoptanti nec metuenti: Et dilectiſſimæ ſuæ Conjugi *Franciſcæ* Comitiſſæ in flore ætatis caſibus puerperii raptæ ex amplexibus Sanctiſſimi amoris. Fuit illa (deſcendat lachrymula Amice Lector) fuit inter caſtiſſimas prima, inter Conjuges amantiſſima, Mater optima: placidi oris, ſeveræ virtutis, converſationis ſuaviſſimæ: vultum hilarem fecit bona conſcientia, amabilem, forma pluſquam Uxoria. Claris orta Natalibus, fortunam non mediocrem habuit; erat enim cum Unica Germana Hæres ex aſſe. Annos XIII, Menſes IV, ſupra Biduum vixit in Sanctiſſimo Matrimonio cum SUO quem effuſiſſime dilexit, & ſancte obſervavit; quem novit Prudentiſſimum, ſenſit Amantiſſimum, virum Optimum vidit & lætata eſt. Enixa prolem numeroſam, pulchram, ingenuam, formæ & Spei optimæ; quatuor Maſculos, *Franciſcum* Dominum *Vaughan*, *Johannem*, *Althamum*, quartum immaturum; fœminas ſex, Dom. *Franciſcam*, *Elizabethas* duas, *Mariam*, *Margaretam*, & *Althamiam* [poſt cujus partum paucis diebus obdormiit.] Totam prolem Maſculam (ſi demas abortivum illum) & fœminas omnes, præter *Elizabetham* alteram, & *Mariam*, ſuperſtites reliquit. Pietatis adeoque Spei plena obiit ix. *Octobr.* M. DC. L. Lachrymis ſuorum omnium tota irrigua conditur in hoc cœmeterio, ubi cum Deo Opt. Max. viſum fuerit, ſperat ſe reponendum Conjux mœſtiſſimus: interea temporis luctui, ſed pietati magis vacat, ut in ſuo tempore ſimul lætentur Par tam Pium, tam Nobile, tam Chriſtianum in gremio *Jeſu*, uſque dum Coronæ adornentur accipiendæ in Adventu Domini.

AMEN.

Cum ille vita defunctus fuerit, Marmor loquetur, quod adhuc tacere jubet virtus Modeſta: interim vitam ejus obſerva, & leges quod poſtea hic inſcriptum amabunt & colent Poſteri.

*Ora & abi.*

SERM. VIII.

# A Funeral Sermon, &c.

## SERMON VIII.

### 2 SAM. 14. 14.

*For we muſt needs die, and are as water ſpilt on the ground which cannot be gathered up again: neither doth God reſpect any perſon: yet doth he deviſe means that his baniſhed be not expelled from him.*

WHen our Bleſſed Saviour and his Diſciples viewed the Temple, ſome one amongſt them cried out, *Magiſter aſpice, quales lapides! Maſter, behold what fair, what great ſtones are here!* Chriſt made no other reply but foretold their diſſolution, and a world of ſadneſs and ſorrow which ſhould bury that whole Nation, when the teeming cloud of Gods diſpleaſure ſhould produce a ſtorm which was the daughter of the biggeſt anger, and the mother of the greateſt calamity which ever cruſh'd any of the Sons of *Adam*; [*The time ſhall come that there ſhall not be left one ſtone upon another.*] The whole Temple and the Religion, the ceremonies ordained by God, and the Nation beloved by God, and the Fabrick erected for the Service of God, ſhall run to their own Period, and lye down in their ſeveral Graves. Whatſoever had a beginning can alſo have an ending, and it ſhall die, unleſs it be daily watered with the Purles flowing from the Fountain of Life, and refreſhed with the Dew of Heaven, and the Wells of God: And therefore God had provided a Tree in Paradiſe to have ſupported *Adam* in his *artificial Immortality*: Immortality was not in his Nature, but in the Hands and Arts, in the Favour and Superadditions of God. Man was always the ſame mixture of Heat and Cold, of Dryneſs and Moiſture; ever the ſame weak thing, apt to feel rebellion in the humors, and to ſuffer the evils of a civil war in his body natural: and therefore health and life was to deſcend upon him from Heaven, and he was to ſuck life from a Tree on Earth; himſelf being but ingraffed into a Tree of Life, and adopted into the condition of an immortal Nature: But he that in the beſt of his days was but a Cien of this Tree of Life, by his ſin was cut off from thence quickly, and planted upon Thorns, and his portion was for ever after among the Flowers, which to day ſpring and look like health and beauty, and in the evening they are ſick, and at night are dead, and the oven is their grave: And as before, even from our firſt

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ſpring from the duſt on earth, *we might have died* if we had not been preſerved by the continual flux of a rare providence; ſo now that we are reduced to the Laws of our own Nature, *we muſt needs die.* It is natural, and therefore neceſſary: It is become a puniſhment to us, and therefore it is unavoidable; and God hath bound the evil upon us by bands of natural and inſeparable propriety, and by a ſupervening unalterable Decree of Heaven; and we are fallen from our priviledge, and are returned to the condition of Beaſts, and Buildings, and common things: And we ſee Temples defiled unto the ground, and they die by Sacriledge; and great Empires die by their own plenty and eaſe, full Humors, and factious Subjects; and huge Buildings fall by their own weight, and the violence of many Winters eating and conſuming the Cement, which is the marrow of their bones; and Princes die like the meaneſt of their Servants; and every thing finds a Grave and a Tomb; and the very Tomb itſelf dies by the bigneſs of its pompouſneſs and luxury,

*---------- Pharia nutantia pondera ſaxo*
*Quæ cineri vanus dat ruitura labor,*

and becomes as friable and uncombined duſt as the aſhes of the Sinner or the Saint that lay under it, and is now forgotten in his bed of darkneſs. And to this Catalogue of mortality Man is inrolled with a [*Statutum eſt*] *It is appointed for all men to once die, and after death comes judgment:* And if a Man can be ſtronger than Nature, or can wreſtle with a Decree of Heaven, or can eſcape from a divine puniſhment by his own arts, ſo that neither the Power nor the Providence of God, nor the Laws of Nature, nor the Bands of eternal Predeſtination can hold him, then he may live beyond the fate and period of Fleſh, and laſt longer than a Flower: But if all theſe can hold us and tie us to conditions, then we muſt lay our heads down upon a turf, and entertain creeping things in the cells and little chambers of our eyes, and dwell with worms till time and death ſhall be no more. *We muſt needs die*] That's our Sentence: But that's not all.

*We are as water ſpilt on the ground, which cannot be gathered up again.*] Stay,

1. We are as water, weak, and of no conſiſtence, always deſcending, abiding in no certain place, unleſs where we are detained with violence; and every little breath of wind makes us rough and tempeſtuous, and troubles our faces; every trifling accident diſcompoſes us; and as the face of the waters waſting in a ſtorm ſo wrinkles itſelf that it makes upon its forehead furrows deep and hollow like a grave; ſo do our great and little cares and trifles firſt make the wrinkles of old age, and then they dig a grave for us: And there is in Nature nothing ſo contemptible, but it may meet with us in ſuch circumſtances, that it may be too hard for us in our weakneſſes; and the ſting of a Bee is a weapon ſharp enough to pierce the finger of a child or the lip of a Man; and thoſe Creatures which Nature hath left without weapons, yet they are armed ſufficiently to vex thoſe parts of men which are left defenceleſs and obnoxious to a Sun-beam, to the roughneſs of a ſowre Grape, to the unevenneſs of a Gravel-ſtone, to the duſt of a Wheel, or the unwholſom breath of a Star looking awry upon a ſinner.

2 But beſides the weakneſſes and natural decayings of our bodies, if chances and contingencies be innumerable, then no man can reckon our dangers, and the præternatural cauſes of our deaths: So that he is a vain perſon whoſe hopes of life are too confidently encreas'd by rea-

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ſon of his health: and he is too unreaſonably timorous, who thinks his hopes at an end when he dwells in ſickneſs. For men die without rule, and with and without occaſions; and no man ſuſpecting or foreſeeing any of deaths addreſſes, and no man in his whole condition is weaker than another. A man in a long Conſumption is fallen under one of the ſolemnities and preparations to death: but at the ſame inſtant the moſt healthful perſon is as near death, upon a more fatal and a more ſudden, but a leſs diſcerned cauſe. There are but few perſons upon whoſe foreheads every man can read the ſentence of death written in the lines of a lingring ſickneſs, but they (ſometimes) hear the paſſing-bell ring for ſtronger men, even long before their own knell calls at the houſe of their mother to open her womb, and make a bed for them. No man is ſurer of to morrow than the weakeſt of his brethren: and when *Lepidus* and *Auſidius* ſtumbled at the threſhold of the Senate and fell down and died, the blow came from Heaven in a cloud; but it ſtruck more ſuddenly than upon the poor ſlave that made ſport upon the Theatre with a præmeditated and fore-deſcribed death: *Quod quiſque vitet, nunquam homini ſatis cautum eſt in horas.* There are ſickneſſes that walk in darkneſs, and there are exterminating Angels that fly wrapt up in the curtains of immateriality and an uncommunicating nature; whom we cannot ſee, but we feel their force and ſink under their Sword, and from Heaven the vail deſcends that wraps our heads in the fatal ſentence. There is no age of man but it hath proper to it ſelf ſome poſterns and outlets for death, beſides thoſe infinite and open ports out of which myriads of men and women every day paſs into the dark, and the land of forgetfulneſs. *Infancy* hath life but *in effigie*, or like a ſpark dwelling in a pile of wood: the candle is ſo newly lighted, that every little ſhaking of the taper, and every ruder breath of air puts it out, and it dies. *Childhood* is ſo tender, and yet ſo unwary; ſo ſoft to all the impreſſions of Chance, and yet ſo forward to run into them, that God knew there could be no ſecurity without the care and vigilance of an Angel-keeper: and the eyes of Parents and the arms of Nurſes, the proviſions of art, and all the effects of Humane love and Providence are not ſufficient to keep one child from horrid miſchiefs, from ſtrange and early calamities and deaths, unleſs a meſſenger be ſent from Heaven to ſtand ſentinel, and watch the very playings and ſleepings, the eatings and drinkings of the Children; and it is a long time before Nature makes them capable of help: for there are many deaths, and very many diſeaſes to which poor babes are expoſed; but they have but very few capacities of Phyſick: to ſhew that infancy is as liable to death as old age, and equally expoſed to danger, and equally uncapable of a remedy: with this only difference, that old age hath diſeaſes incurable by nature, and the diſeaſes of childhood are incurable by art; and both the ſtates are the next heirs of death.

3. But all the middle way *the caſe is altered*: Nature is ſtrong, and Art is apt to give eaſe and remedy, but ſtill there is no ſecurity; and there the caſe is not altered. 1. For there are ſo many diſeaſes in men that are not underſtood. 2. So many new ones every year. 3. The old ones are ſo changed in circumſtance, and intermingled with ſo many collateral complications. 4. The Symptoms are oftentimes ſo alike. 5. Sometimes ſo hidden and fallacious. 6. Sometimes none at all (as in the moſt ſudden and moſt dangerous Impoſthumations.) 7. And then, the diſeaſes in the inward parts of the body, are oftentimes ſuch, to which no application can be made. 8. They are ſo far off, that the effects of all medicines can no otherwiſe come to them, than the effect

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and juices of all meats; that is, not till after two or three alterations and decoctions, which change the very ſpecies of the medicament. 9. And after all this, very many principles in the art of Phyſick are ſo uncertain, that after they have been believed ſeven or eight Ages, and that upon them much of the practice hath been eſtabliſhed, they come to be conſidered by a witty man, and others eſtabliſhed in their ſtead; by which men muſt practiſe, and by which three or four generations of men more (as happens) muſt live or die. 10. And all this while the men are ſick, and they take things that certainly make them ſicker for the preſent, and very uncertainly reſtore health for the future: that it may appear of what a large extent is humane calamity; when Gods providence hath not only made it weak and miſerable upon the certain ſtock of a various nature, and upon the accidents of an infinite contingency; but even from the remedies which are appointed, our dangers and our troubles are certainly encreaſed: ſo that we may well be likened to water; our nature is no ſtronger, our abode no more certain; if the ſluces be opened, *it falls away and runneth apace*; if its current be ſtopped, it ſwells and grows troubleſome, and ſpills over with a greater diffuſion; if it be made to ſtand ſtill, it putrifies: and all this we do. For,

4. In all the proceſs of our health we are running to our grave: we open our own ſluces by viciouſneſs and unworthy actions; we pour in drink, and let out life; we increaſe diſeaſes, and know not how to bear them; we ſtrangle our ſelves with our own intemperance; we ſuffer the fevers and the inflammations of luſt, and we quench our ſouls with drunkenneſs; we bury our underſtandings in loads of meat and ſurfeits: and then we lie down upon our beds, and roar with pain and diſquietneſs of our ſouls: Nay, we kill one anothers ſouls and bodies with violence and folly, with the effects of pride and uncharitableneſs; we live and die like fools, and bring a new mortality upon our ſelves; wars and vexatious cares, and private duels and publick diſorders, and every thing that is unreaſonable, and every thing that is violent: ſo that now we may add this fourth gate to the Grave: Beſides *Nature* and *Chance*, and *the miſtakes of Art*, men die with their *own Sins*, and then enter into the Grave in haſte and paſſion, and pull the heavy ſtone of the Monument upon their own heads. And thus we make our ſelves like water ſpilt on the ground; we throw away our lives as if they were unprofitable, (and indeed moſt men make them ſo) we let our years ſlip through our fingers like water; and nothing is to be ſeen, but like a ſhowre of tears upon a ſpot of ground; there is a Grave digged, and a ſolemn mourning and a great talk in the Neighbourhood, and when the days are finiſhed, they ſhall be, and they ſhall be remembred, no more: And that's like water too, when it is ſpilt, *it cannot be gathered up again.*

There is no redemption from the Grave.

*——— inter ſe mortales mutua vivunt,*
*Et quaſi curſores vitäi lampada tradunt.*

Men live in their courſe and by turns; their light burns a while, and then it burns blew and faint, and men go to converſe with Spirits, and then they reach the taper to another; and as the hours of yeſterday can never return again, ſo neither can the man whoſe hours they were; and who lived them over once, he ſhall never come to live them again, and live them better. When *Lazarus*, and the widows Son of *Naim*, and *Tabitha*, and the Saints that appeared in *Jeruſalem* at the Reſurrection of our bleſſed Lord aroſe, they came into this world, ſome as ſtrangers

gers only to make a visit, and all of them to manifest a glory: but none came upon the stock of a new life, or entred upon the stage as at first, or to perform the course of a new nature: and therefore it is observable, that we never read of any wicked person that was raised from the dead: *Dives* would fain have returned to his brothers house; but neither he, nor any from him could be sent: but all the rest in the new Testament (one only excepted) were expressed to have been holy persons, or else by their age were declared innocent. *Lazarus* was beloved of Christ: those souls that appeared at the Resurrection were the souls of Saints: *Tabitha* raised by S. *Peter* was a charitable and a holy Christian: and the maiden of twelve years old, raised by our blessed Saviour, had not entred into the regions of choice and sinfulness: and the only exception of the widows son, is indeed none at all, for in it the Scripture is wholly silent; and therefore it is very probable that the same process was used, God in all other instances having chosen to exemplifie his miracles of nature to purposes of the Spirit, and in spiritual capacities. So that although the Lord of Nature did not break the bands of Nature in some instances, to manifest his glory to succeeding great and never failing purposes; yet (besides that this shall be no more) it was also instanced in such persons who were holy and innocent, and within the verge and comprehensions of the Eternal mercy. We never read that a wicked person felt such a miracle, or was raised from the Grave to try the second time for a Crown; but where he fell, there he lay down dead, and saw the light no more.

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This consideration I intend to you as a severe Monitor and an advice of carefulness, that you order your affairs so that you may be partakers of the first Resurrection; that is, from sin to grace, from the death of vitious habits, to the vigour, life, and efficacy of an habitual righteousness: For (as it hapned to those persons in the New Testament now mentioned, to them (I say) in the literal sense) *Blessed are they that have part in the first Resurrection, upon them the second death shall have no power*: meaning that they who by the power of Christ and his holy Spirit were raised to life again, were holy and blessed souls, and such who were written in the book of God; and that this grace hapned to no wicked and vitious person: so it is most true in the spiritual and intended sense: You only that serve God in a holy life; you who are not dead in trespasses and sins; you who serve God with an early diligence and an unwearied industry, and a holy Religion, you and you only shall come to life eternal, you only shall be called from death to life; the rest of mankind shall never live again, but pass from death to death; from one death to another, to a worse; from the death of the body, to the eternal death of body and soul: and therefore in the Apostles Creed there is no mention made of the Resurrection of wicked persons; but of *the Resurrection of the body to everlasting life*. The wicked indeed shall be haled forth from their graves, from their everlasting prisons, where in chains of darkness they are kept unto the judgment of the great day: but this therefore cannot be called *in sensu favoris*, a Resurrection, but the solennities of the eternal death; It is nothing but a new capacity of dying again; such a dying as cannot signifie rest; but where death means nothing but an intollerable and never ceasing calamity: and therefore these words of my Text are otherwise to be understood of the wicked, otherwise of the godly: The wicked are spilt like water and shall never be gathered up again; no not in the gatherings of eternity; They shall be put into Vessels of wrath and set upon the flames of hell; but that

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is not *a gathering*, but *a ſcattering* from the face and preſence of God. But the godly alſo come under the ſenſe of theſe words: They deſcend into their Graves, and ſhall no more be reckoned among the living; they have no concernment in all that is done under the Sun. *Agamemnon* hath no more to do with the Turks Armies invading and poſſeſſing that part of *Greece* where he reigned, than had the *Hippocentaur* who never had a being: and *Cicero* hath no more intereſt in the preſent evils of Chriſtendom, than we have to do with his boaſted diſcovery of *Catalines* Conſpiracy. What is it to me that *Rome* was taken by the *Gauls?* and what is it now to *Camillus* if different religions be tolerated amongſt us? Theſe things that now happen concern the living, and they are made the ſcenes of our duty or danger reſpectively: and when our Wives are dead and ſleep in charnel houſes, they are not troubled when we laugh loudly at the ſongs ſung at the next marriage feaſt; nor do they envy when another ſnatches away the gleanings of their husbands paſſion.

It is true, they envy not, and they lie in a boſom where there can be no murmur; and they that are conſigned to Kingdoms, and to the feaſt of the marriage-ſupper of the Lamb, the glorious and eternal Bridegroom of holy Souls, they cannot think our Marriages here, our lighter laughings and vain rejoycings, conſiderable as to them. And *yet there is a relation continued ſtill: Ariſtotle* ſaid, that to affirm the dead take no thought for the good of the living, is a diſparagement to the laws of that friendſhip which in their ſtate of ſeparation they cannot be tempted to reſcind. And the Church hath taught in general, that they pray for us, they recommend to God the ſtate of all their Relatives, in the union of the interceſſion that our bleſſed Lord makes for them and us: and S. *Ambroſe* gave ſome things in charge to his dying brother *Satyrus*, that he ſhould do for him in the other world: he gave it him (I ſay) when he was dying, not when he was dead. And certain it is that though our dead friends affection to us is not to be eſtimated according to our low conceptions, yet it is not leſs, but much more than ever it was; it is greater in degree, and of another kind.

But then we ſhould do well alſo to remember, that in this world we are ſomething beſides fleſh and bloud; that we may not without violent neceſſities run into new relations, but preſerve the affections we bore to our dead when they were alive: We muſt not ſo live as if they were periſhed, but ſo as preſſing forward to the moſt intimate participation of the communion of Saints. And we alſo have ſome ways to expreſs this relation, and to bear a part in this communion, by actions of intercourſe with them, and yet proper to our ſtate: ſuch as are ſtrictly performing the will of the dead, providing for, and tenderly and wiſely educating their children, paying their debts, imitating their good example, preſerving their memories privately, and publickly keeping their memorials, and deſiring of God with hearty and conſtant prayer that God would give them a joyful Reſurrection, and a merciful Judgment, (for ſo S. *Paul* prayed in behalf of *Oneſiphorus*) that *God would ſhew them mercy in that day*, that fearful, and yet much to be deſired day, in which the moſt righteous perſon hath need of much mercy and pity, and ſhall find it. Now theſe inſtances of duty ſhew that the relation remains ſtill; and though the Relict of a man or woman hath liberty to contract new relations, yet I do not find they have liberty to caſt off the old, as if there were no ſuch thing as immortality of ſouls. Remember that we ſhall converſe together again; let us therefore never do any thing

2 Tim. 1. 18.

of

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of reference to them which we shall be ashamed of in the day when all secrets shall be discovered, and that we shall meet again in the presence of God: In the mean time, God watcheth concerning all their interest, and he will in his time both discover and recompense. For though, as to us, they are like water spilt; yet, to God, they are as water fallen in the Sea, safe and united in his comprehension, and inclosures.

But we are not yet passed the consideration of the sentence: This descending to the grave is the lot of all men, [*neither doth God respect the person of any man*] The rich is not protected for favour, nor the poor for pity, the old man is not reverenced for his age, nor the Infant regarded for his tenderness; youth and beauty, learning and prudence, wit and strength lie down equally in the dishonours of the Grave. All men, and all natures, and all persons resist the addresses and solennities of death, and strive to preserve a miserable and unpleasant life; and yet they all sink down and die. For so have I seen the Pillars of a Building assisted with artificial props bending under the pressure of a roof, and pertinaciously resisting the infallible and prepared ruine,

*Donec certa dies omni compage solutâ*
*Ipsum cum rebus subruat auxilium,*

Till the determin'd day comes, and then the burden sunk upon the pillars, and disordered the aids and auxiliary rafters into a common ruine and a ruder grave: so are the desires and weak arts of man; with little aids and assistances of care and Physick we strive to support our decaying bodies, and to put off the evil day; but quickly that day will come, and then neither Angels nor men can rescue us from our grave; but the roof sinks down upon the walls, and the walls descend to the foundation; and the beauty of the face, and the dishonours of the belly, the discerning head and the servile feet, the thinking heart and the working hand, the eyes and the guts together shall be crushed into the confusion of a heap, and dwell with Creatures of an equivocal production, with worms and serpents, the sons and daughters of our own bones, in a house of dirt and darkness.

Let not us think to be excepted or deferred: If beauty, or wit, or youth, or nobleness, or wealth, or vertue could have been a defence, and an excuse from the Grave, we had not met here to day to mourn upon the Hearse of an Excellent Lady: and God only knows for which of us next the Mourners shall go about the streets or weep in houses.

Ζεὺς μέν πω τόγε οἶδε, καὶ ἀθάνατοι θεοὶ ἄλλοι
Ὁππότερῳ θανάτοιο τέλος πεπρωμένον ἐστίν. *Il. γ.*

We have lived so many years; and every day and every minute we make an escape from those thousands of dangers and deaths that encompass us round about, and such escapings we must reckon to be an extraordinary fortune, and therefore that it cannot last long. Vain are the thoughts of Man, who when he is young or healthful, thinks he hath a long thread of life to run over, and that it is violent and strange for young persons to die; and natural and proper only for the aged. It is as natural for a man to die by drowning as by a Fever: And what greater violence or more unnatural thing is it, that the Horse threw his Rider into the River, than that a drunken meeting cast him into a Fever? and the strengths of youth are as soon broken by the strong sicknesses of youth, and the stronger intemperance, as the weakness of old age

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by a Cough, or an Aſthma, or a continual Rheum: Nay, it is *more natural* for young Men and Women to die, than for old; becauſe that is *more natural* which hath more natural cauſes, and that is more natural which is moſt common: but to die with age is an extreme rare thing; and there are more perſons carried forth to burial before the five and thirtieth year of their age, than after it: And therefore let no vain confidence make you hope for long life: If you have lived but little, and are ſtill in youth, remember that now you are in your biggeſt throng of dangers both of body and ſoul; and the proper ſins of youth to which they ruſh infinitely and without conſideration, are alſo the proper and immediate inſtruments of death. But if you be old you have eſcaped long and wonderfully, and the time of your eſcaping is out: you muſt not for ever think to live upon wonders, or that God will work miracles to ſatisfie your longing follies, and unreaſonable deſires of living longer to ſin and to the world. Go home and think to die, and what you would chuſe to be doing when you die, that do daily: for you will all come to that paſs to rejoyce that you did ſo, or wiſh that you had: that will be the condition of every one of us; for *God regardeth no mans perſon.*

Well! but all this you will think is but a ſad ſtory: What? we muſt die, and go to darkneſs and diſhonour; and we muſt die quickly, and we muſt quit all our delights, and all our ſins, or do worſe, infinitely worſe; and this is the condition of us all, from which none can be excepted; every man ſhall be ſpilt and fall into the ground, and *be gathered up no more.* Is there no comfort after all this? *ſhall we go from hence, and be no more ſeen,* and have no recompenſe?

*Miſer, ô miſer, aiunt, omnia ademit*
*Una die infauſta mihi tot præmia vitæ.*

Shall we exchange our fair Dwellings for a Coffin, our ſofter Beds for the moiſtned and weeping Turf, and our pretty Children for Worms; and is there no allay to this huge calamity? yes, there is: There is a [*yet*] in the Text: [*For all this, yet doth God deviſe meanes that his baniſhed be not expelled from him.*] All this ſorrow and trouble is but a phantaſm, and receives its account and degrees from our preſent conceptions, and the proportion to our reliſhes and guſt.

When *Pompey* ſaw the Ghoſt of his firſt Lady *Julia*, who vexed his reſt and his conſcience for ſuperinducing *Cornelia* upon her bed within the ten months of mourning, he preſently fancied it, either to be an illuſion, or elſe that death could be no very great evil:

*Aut nihil eſt ſenſus animis in morte relictum,*
*Aut mors ipſa nihil ——*

Either my dead Wife knows not of my unhandſome marriage, and forgetfulneſs of her; or if ſhe does, then the dead live.

*—— longæ, canitis ſi cognita, vitæ*
*Mors media eſt ——*

Death is nothing but the middle point between two lives, between this and another: concerning which comfortable myſtery the holy Scripture inſtructs our Faith and entertains our hope in theſe words: God

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is ſtill the *God of Abraham, Iſaac, and Jacob*; *for all do live to him*; and the Souls of Saints are with Chriſt: *I deſire to be diſſolved* (ſaith St. *Paul*) *and to be with Chriſt, for that is much better*: and, *Bleſſed are the dead which die in the Lord*; *they reſt from their labours, and their works follow them: For we know, that if our earthly houſe of this Tabernacle were diſſolv'd, we have a building of God, a houſe not made with hands, eternal in the heavens*: and this ſtate of ſeparation St. *Paul* calls, *a being abſent from the Body, and being preſent with the Lord*: This is one of Gods means which he hath deviſed, that although our Dead are like perſons baniſhed from this world, yet they are not expelled from God: They are *in the hands of Chriſt*; they are *in his preſence*; they are, or ſhall be *clothed with a houſe of Gods making*; *they reſt from all their labours*; *all tears are wiped from their eyes*, and all diſcontents from their ſpirits; and in the ſtate of ſeparation, before the Soul be re-inveſted with her new houſe, the Spirits of all perſons are with God, ſo ſecur'd, and ſo bleſſed, and ſo ſealed up for glory, that this ſtate of interval and imperfection is, in reſpect of its certain event and end, infinitely more deſirable than all the Riches, and all the Pleaſures, and all the Vanities, and all the Kingdoms of this world.

*Vide* 1 Cor. 15. 18. 1 Theſſ. 4. 16. Rev. 14. 13. John 5. 24. 2 Cor. 5. 8, &c.

I will not venture to determine what are the circumſtances of the abode of Holy Souls in their ſeparate dwellings; and yet poſſibly that might be eaſier than to tell what or how the Soul is and works in this world, where it is in the Body *tanquam in alienâ domo*, as in a priſon, in fetters and reſtraints; for here the Soul is diſcompoſed and hindred; it is not as it ſhall be, as it ought to be, as it was intended to be; it is not permitted to its own freedom, and proper operation; ſo that all that we can underſtand of it here, is that it is ſo incommodated with a troubled and abated inſtrument, that the *object* we are to conſider cannot be offered to us in a right line, in juſt and equal propoſitions; or if it could, yet becauſe we are to underſtand the Soul by the Soul, it becomes not only a troubled and *abuſed object*, but a *crooked inſtrument*; and we here can conſider it juſt as a weak eye can behold a ſtaff thruſt into the waters of a troubled River; the very water makes a refraction, and the ſtorm doubles the refraction, and the water of the eye doubles the ſpecies, and there is nothing right in the thing; the object is out of its juſt place, and the *medium* is troubled, and the organ is impotent: *At cum exierit & in liberum cœlum quaſi in domum ſuam venerit*; when the Soul is entred into her own houſe, into the free regions of the reſt, and the neighbourhood of heavenly Joys, then its operations are more ſpiritual, proper, and proportion'd to its being; and though we cannot ſee at ſuch a diſtance, yet the object is more fitted if we had a capable Underſtanding; it is in itſelf in a more excellent and free condition.

Certain it is, that the Body does hinder many actions of the Soul: It is an imperfect Body, and a diſeaſed Brain, or a violent paſſion that makes Fools: No man hath a fooliſh Soul; and the reaſonings of men have infinite difference and degrees, by reaſon of the Bodies conſtitution. Among Beaſts, which have no Reaſon, there is a greater likeneſs than between Men, who have: And as by Faces it is eaſier to know a Man from a Man, than a Sparrow from a Sparrow, or a Squirrel from a Squirrel; ſo the difference is very great in our Souls; which difference, becauſe it is not originally in the Soul (and indeed cannot be in ſimple or ſpiritual ſubſtances of the ſame ſpecies or kind) it muſt needs derive wholly from the Body, from its accidents and circumſtances; from whence it follows, that becauſe the Body caſts fetters and reſtraints, hinderances

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hinderances and impediments upon the Soul, that the Soul is much freer in the ſtate of ſeparation; and if it hath any act of life, it is much more noble and expedite.

1 Theſſ. 5. 10. That the Soul is alive after our death, St. *Paul* affirms, [*Chriſt died for us, that whether we wake or ſleep, we ſhould live together with him.*] Now it were ſtrange that we ſhould be alive, and live with *Chriſt*, and yet do no act of life: The Body when it is aſleep does many; and if the Soul does none, the Principle is leſs active than the Inſtrument; but if it does any act at all in ſeparation, it muſt neceſſarily be an act or effect of Underſtanding; there is nothing elſe it can do, but this it can: For it is but a weak and an unlearned Propoſition to ſay, That the Soul can do nothing of itſelf, nothing without the phantaſms and proviſions of the Body: For,

1. In this life the Soul hath one principle clearly ſeparate, abſtracted, and immaterial; I mean *the Spirit of Grace*, which is a principle of life and action, and in many inſtances does not at all communicate with matter, as in the infuſion, ſuperinduction and creation of ſpiritual Graces.

2. As nutrition, generation, eating and drinking, are actions proper to the Body and its ſtate; ſo extaſies, viſions, raptures, intuitive knowledge, and conſideration of its ſelf, acts of volition, and reflex acts of underſtanding, are proper to the Soul.

3. And therefore it is obſervable, that St. *Paul* ſaid that *he knew not whether his viſions and raptures were in or out of the body*; for by that we ſee his judgment of the thing, that one was as likely as the other, neither of them impoſſible or unreaſonable; and therefore that the Soul is as capable of action alone as in conjunction.

4. If in the ſtate of Bleſſedneſs there are ſome actions of the Soul which do not paſs through the Body, ſuch as contemplation of God, and converſing with Spirits, and receiving thoſe influences and rare immiſſions which coming from the Holy and Myſterious Trinity make up the Crown of Glory; it follows, that the neceſſity of the Bodies miniſtery is but during the ſtate of this life, and as long as it converſes with fire and water, and lives with corn and fleſh, and is fed by the ſatisfaction of material appetites; which neceſſity and manner of converſation when it ceaſes, it can be no longer neceſſary for the Soul to be ſerved by phantaſms and material repreſentations.

5. And therefore when the Body ſhall be re-united, it ſhall be ſo ordered that when the Body ſhall confeſs it gives not any thing, but receives all its being and operation, its manner and abode from the Soul; and that then it comes not to ſerve a neceſſity, but to partake a Glory. For as the operations of the Soul in this life begin in the Body, and by it the object is tranſmitted to the Soul; ſo then they ſhall begin in the Soul, and paſs to the Body: And as *the operations of the Soul* by reaſon of its dependence on the Body are *animal, natural, and material*; ſo in the reſurrection *the body* ſhall be *ſpiritual* by reaſon of the preeminence, influence, and prime operation of the Soul. Now between theſe two ſtates ſtands the ſtate of ſeparation, in which the operations of the Soul are of a middle nature, that is, not ſo ſpiritual as in the reſurrection, and not ſo animal and natural as in the ſtate of conjunction.

To all which I add this conſideration, That our Souls have the ſame condition that Chriſts Soul had in the ſtate of ſeparation, becauſe he took on him all our Nature, and all our Condition; and it is certain, Chriſts Soul in the three days of his ſeparation did exerciſe acts of life, of joy

joy and triumph, and did not ſleep, but viſited the Souls of the Fathers, trampled upon the pride of Devils, and ſatisfied thoſe longing Souls which were *Priſoners of hope:* And from all this we may conclude, That the Souls of all the Servants of Chriſt are alive, and therefore do the actions of life, and proper to their ſtate; and therefore it is highly probable that the Soul works clearer, and underſtands brighter, and diſcourſes wiſer, and rejoyces louder, and loves noblier, and deſires purer, and hopes ſtronger than it can do here. SERM. VIII.

But if theſe arguments ſhould fail, yet the felicity of Gods Saints cannot fail: For ſuppoſe the Body to be a neceſſary Inſtrument, but out of tune and diſcompoſed by ſin and anger, by accident and chance, by defect and imperfections, yet that it is better than none at all; and that if the Soul works imperfectly with an imperfect Body, that then ſhe works not at all when ſhe hath none: And ſuppoſe alſo that the Soul ſhould be as much without ſenſe or perception in death, as it is in a deep ſleep, which is the image and ſhadow of death; yet then God deviſes other means that his baniſhed be not expelled from him. For,

2. God will reſtore the Soul to the Body, and raiſe the Body to ſuch a perfection that it ſhall be an Organ fit to praiſe him upon; it ſhall be made ſpiritual to miniſter to the Soul, when the Soul is turned into a Spirit; then the Soul ſhall be brought forth by Angels from her incomparable and eaſie bed, from her reſt in Chriſts holy Boſom, and be made perfect in her being, and in all her operations: And this ſhall firſt appear by that perfection which the Soul ſhall receive as inſtrumental to the laſt Judgment; for then ſhe ſhall ſee clearly all the Records of this World, all the Regiſter of her own Memory: For all that we did in this life is laid up in our Memories; and though duſt and forgetfulneſs be drawn upon them, yet when God ſhall lift us from our duſt, then ſhall appear clearly all that we have done, written in the Tables of our Conſcience, which is the Souls Memory. We ſee many times, and in many inſtances, that a great Memory is hindred and put out, and we thirty years after come to think of ſomething that lay ſo long under a Curtain; we think of it ſuddenly, and without a line of deduction, or proper conſequence: And all thoſe famous Memories of *Simonides* and *Theodactes*, of *Hortenſius* and *Seneca*, of *Sceptius*, *Metrodorus*, and *Carneades*, of *Cyneas* the Embaſſador of *Pyrrhus*, are only the Records better kept, and leſs diſturbed by accident and diſeaſe: For even the Memory of *Herods* ſon of *Athens*, of *Bathyllus*, and the dulleſt perſon now alive, is ſo great, and by God made ſo ſure a Record of all that ever he did, that as ſoon as ever God ſhall but tune our Inſtrument, and draw the Curtains, and but light up the Candle of Immortality, there we ſhall find it all, there we ſhall ſee all, and the whole world ſhall ſee all; then we ſhall be made fit to converſe with God after the manner of Spirits, we ſhall be like to Angels.

In the mean time, although upon the perſwaſion of the former Diſcourſe it be highly probable that the Souls of Gods Servants do live in a ſtate of preſent bleſſedneſs, and in the exceeding joys of a certain expectation of the revelation of the day of the Lord, and the coming of Jeſus; yet it will concern us only to ſecure our ſtate by holy living, and leave the event to God, that (as St. *Paul* ſaid) whether preſent or abſent, whether ſleeping or waking, whether perceiving or perceiving not, we may be accepted of him; that when we are baniſhed this World, and from the light of the Sun, we may not be expelled from God, and from the light of his countenance, but that from our beds of

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ſorrows our Souls may paſs into the Boſom of Chriſt, and from thence to his right hand in the day of Sentence: *For we muſt all appear before the judgment ſeat of Chriſt*; and then if we have done well in the Body, we ſhall never be expelled from the beatifical preſence of God, but be Domeſticks of his Family, and Heirs of his Kingdom, and Partakers of his Glory. *Amen.*

I Have now done with my Text, but yet am to make you another Sermon. I have told you the neceſſity and the ſtate of death, it may be too largely for ſuch a ſad ſtory; I ſhall therefore now with a better *compendium* teach you how to live, by telling you a plain Narrative of a Life, which if you imitate, and write after the Copy, it will make that death ſhall not be an evil, but a thing to be deſired, and to be reckoned among the purchaſes and advantages of your Fortune. When *Martha* and *Mary* went to weep over the Grave of their Brother, Chriſt met them there, and preached a Funeral Sermon, diſcourſing of the Reſurrection, and applying to the purpoſes of Faith, and confeſſion of Chriſt, and glorification of God. We have no other, we can have no better precedent to follow: and now that we are come to weep over the grave of our Dear Siſter, this rare Perſonage, we cannot chuſe but have many virtues to learn, many to imitate, and ſome to exerciſe.

I chuſe not to declare her Extraction and Genealogy; it was indeed fair and honourable; but having the bleſſing to be deſcended from Worthy and Honour'd Anceſtors, and her ſelf to be adopted and ingraffed into a more Noble Family; yet ſhe felt ſuch outward Appendages to be none of hers, becauſe not of her choice, but the purchaſe of the Virtues of others, which although they did engage her to do noble things, yet they would upbraid all degenerate and leſs honourable Lives than were thoſe which began and encreaſed the honour of the Families. She did not love her Fortune for making her noble; but thought it would be a diſhonour to her if ſhe did not continue a Nobleneſs and Excellency of Virtue fit to be owned by Perſons relating to ſuch Anceſtors. It is fit for us all to honour the Nobleneſs of a Family: but it is alſo fit for them that are Noble to deſpiſe it, and to eſtabliſh their Honour upon the foundation of doing excellent things, and ſuffering in good cauſes, and deſpiſing diſhonourable actions, and in communicating good things to others: For this is the rule in Nature; Thoſe Creatures are moſt honourable which have the greateſt power, and do the greateſt good: And accordingly my ſelf have been a witneſs of it, how this excellent Lady would by an act of humility and Chriſtian abſtraction ſtrip her ſelf of all that fair Appendage and exterior Honour which decked her Perſon and her Fortune, and deſired to be owned by nothing but what was her own, that ſhe might only be eſteemed honourable according to that which is the Honour of a Chriſtian, and a wiſe Perſon.

2. She had a ſtrict and ſevere education, and it was one of Gods Graces and Favours to her: For being the Heireſs of a great Fortune, and living amongſt the throng of perſons in the ſight of vanities and empty temptations, that is, in that part of the Kingdom where Greatneſs is too often expreſs'd in great follies and great vices, God had provided a ſevere and angry Education to chaſtiſe the forwardneſſes of a young Spirit and a fair Fortune, that ſhe might for ever be ſo far diſtant from a vice, that ſhe might only ſee it and loath it, but never taſte of it, ſo much as to be put to her choice whether ſhe would be virtuous or no. God intending

tending to ſecure this Soul to himſelf, would not ſuffer the follies of the world to ſeize upon her by way of too near a trial or buſie temptation. SERM. VIII.

3. She was married young; and beſides her buſineſſes of Religion, ſeemed to be ordained in the providence of God to bring to this honourable Family a part of a fair Fortune, and to leave behind her a fairer Iſſue, worth ten thouſand times her Portion: And as if this had been all the publick buſineſs of her life, when ſhe had ſo far ſerved Gods ends, God in mercy would alſo ſerve hers, and take her to an early bleſſedneſs.

4. In paſſing through which line of providence, ſhe had the art to ſecure her eternal Intereſt, by turning her Condition into Duty, and expreſſing her Duty in the greateſt eminency of a virtuous, prudent, and rare affection, that hath been known in any example. I will not give her ſo low a teſtimony, as to ſay only that ſhe was chaſt; She was a Perſon of that ſeverity, modeſty, and cloſe Religion (as to that particular) that ſhe was not capable of uncivil temptation; and you might as well have ſuſpected the Sun to ſmell of the Poppy that he looks on, as that ſhe could have been a perſon apt to be ſullied by the breath of a foul queſtion.

5. But that which I ſhall note in her, is that which I would have exemplar to all Ladies, and to all Women: She had a love ſo great for her Lord, ſo intirely given up to a dear affection, that ſhe thought the ſame things, and loved the ſame loves, and hated according to the ſame enmities, and breathed in his ſoul, and lived in his preſence, and languiſhed in his abſence; and all that ſhe was or did, was only for and to her deareſt Lord:

*Si gaudet, ſi flet, ſi tacet, hunc loquitur,*
*Cœnat, propinat, poſcit, negat, innuit, unus*
*Nævius eſt:* ------

And although this was a great enamel to the beauty of her Soul, yet it might in ſome degrees be alſo a reward to the Virtue of her Lord: For ſhe would often diſcourſe it to them that convers'd with her, that he would improve that intereſt which he had in her affection to the advantages of God and of Religion; and ſhe would delight to ſay, that he called her to her Devotions, he encouraged her good inclinations, he directed her piety, he invited her with good Books; and then ſhe loved Religion, which ſhe ſaw was not only pleaſing to God, and an act or ſtate of duty, but pleaſing to her Lord, and an act alſo of affection and conjugal obedience; and what at firſt ſhe loved the more forwardly for his ſake, in the uſing of Religion, left ſuch reliſhes upon her ſpirit, that ſhe found in it amability enough to make her love it for its own. So God uſually brings us to him by inſtruments of nature and affections, and then incorporates us into his Inheritance by the more immediate reliſhes of Heaven, and the ſecret things of the Spirit. He only was (under God) the light of her eyes, and the cordial of her ſpirits, and the guide of her actions, and the meaſure of her affections, till her affections ſwell'd up into a Religion, and then it could go no higher, but was confederate with thoſe other duties which made her dear to God: which rare combination of Duty and Religion, I chuſe to expreſs in the words of *Solomon*; *She forſook not the guide of her youth, nor brake the Covenant of her God.* Prov. 2. 17.

6. As ſhe was a rare Wife, ſo ſhe was an excellent Mother: For in ſo tender a conſtitution of ſpirit as hers was, and in ſo great a kindneſs towards her Children, there hath ſeldom been ſeen a ſtricter and more curious

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rious care of their perſons, their deportment, their nature, their diſpoſition, their learning, and their cuſtoms: And if ever kindneſs and care did conteſt, and make parties in her, yet her care and her ſeverity was ever victorious; and ſhe knew not how to do an ill turn to their ſeverer part, by her more tender and forward kindneſs. And as her cuſtom was, ſhe turned this alſo into love to her Lord: For ſhe was not only diligent to have them bred nobly and religiouſly, but alſo was careful and ſolicitous that they ſhould be taught to obſerve all the circumſtances and inclinations, the deſires and wiſhes of their Father; as thinking that virtue to have no good circumſtances, which was not dreſſed by his copy, and ruled by his lines, and his affections: And her prudence in the managing her children was ſo ſingular and rare, that when ever you mean to bleſs this family, and pray a hearty and a profitable prayer for it, beg of God, that the children may have thoſe excellent things which ſhe deſigned to them, and provided for them in her heart and wiſhes, that they may live by her purpoſes, and may grow thither, whither ſhe would fain have brought them. All theſe were great parts of an excellent Religion, as they concerned her greateſt temporal relations.

7. But if we examine how ſhe demeaned her ſelf towards God, there alſo you will find her not of a common, but of an exemplar piety: She was a great reader of Scripture, confining her ſelf to great portions every day; which ſhe read not to the purpoſes of vanity, and impertinent curioſities, not to ſeem knowing, or to become talking, not to expound and rule; but to teach her all her duty, to inſtruct her in the knowledge and love of God and of her Neighbours; to make her more humble, and to teach her to deſpiſe the world and all its gilded vanities; and that ſhe might entertain paſſions wholly in deſign and order to Heaven. I have ſeen a female Religion that wholly dwelt upon the face and tongue; that like a wanton and an undreſſed tree ſpends all its juice in ſuckers and irregular branches, in leafs and gum, and after all ſuch goodly outſides you ſhould never eat an Apple, or be delighted with the beauties, or the perfumes of a hopeful bloſſom. But the Religion of this excellent Lady was of another conſtitution; It took root downward in humility, and brought forth fruit upward in the ſubſtantial graces of a Chriſtian, in Charity and Juſtice, in Chaſtity and Modeſty, in fair Friendſhips and ſweetneſs of Society: She had not very much of the forms and outſides of godlineſs, but ſhe was hugely careful for the power of it, for the moral, eſſential, and uſeful parts; ſuch which would make her be, not ſeem to be, religious.

8. She was a very conſtant perſon at her prayers, and ſpent all her time which Nature did permit to her choice, in her devotions, and reading and meditating, and the neceſſary offices of houſhold Government; every one of which is an action of Religion, ſome by nature, ſome by adoption. To theſe alſo God gave her *a very great love to hear the word of God preached*; in which becauſe I had ſometimes the honour to miniſter to her, I can give this certain teſtimony, that ſhe was a diligent, watchful, and attentive hearer: and to this had ſo excellent a judgment, that if ever I ſaw a woman whoſe judgment was to be revered, it was hers alone: and I have ſometimes thought that the eminency of her diſcerning faculties did reward a pious diſcourſe, and placed it in the regions of honour and uſefulneſs, and gathered it up from the ground, where commonly ſuch Homilies are ſpilt, or ſcattered in neglect and inconſideration. But her appetite was not ſoon ſatisfied with what was

uſeful

useful to her soul: she was also a constant Reader of Sermons, and seldom missed to read one every day; and that she might be full of instruction and holy principles, she had lately designed to have a large Book, in which she purposed to have a stock of Religion transcribed in such assistances as she would chuse, that she might be *readily furnished and instructed to every good work*. But God prevented that, and hath filled her desires, not out of Cisterns and little Aquæducts, but hath carried her to the Fountain, where *she drinks of the pleasures of the River*, and is full of God.

9. She alwayes lived a life of much innocence, free from the violences of great sins: her Person, her Breeding, her Modesty, her Honour, her Religion, her early Marriage, the Guide of her Soul, and the Guide of her Youth, were as so many Fountains of restraining grace to her, to keep her from the dishonours of a crime. *Bonum est portare jugum ab adolescentiâ*, it is good to bear the yoak of the Lord from our youth; and though she did so, being guarded by a mighty providence, and a great favour and grace of God from staining her fair soul with the spots of hell, yet she had strange fears and early cares upon her; but these were not only for her self, but in order to others, to her neerest Relatives: For she was so great a lover of this Honourable Family of which now she was a Mother, that she desired to become a channel of great blessings to it unto future ages, and was extremely jealous lest any thing should be done, or lest any thing had been done, though an Age or two since, which should intail a curse upon the innocent posterity; and therefore (although I do not know that ever she was tempted with an offer of the crime) yet she did infinitely remove all sacriledge *from her thoughts*, and delighted to see her estate of a clear and dis-intangled interest: she would have no mingled rights with it; she would not receive any thing from the Church, but Religion and a Blessing: and she never thought a curse and a sin far enough off, but would desire it to be infinitely distant; and that as to this Family God had given much honour and a wise head to govern it, so he would also for ever give many more blessings: and because she knew the sins of Parents descend upon Children, she endeavoured by justice and religion, by charity and honour to secure that her channel should convey nothing but health, and a fair example and a blessing.

10. And though her accounts to God were made up of nothing but small parcels, little passions, and angry words, and trifling discontents, which are the allays of the piety of the most holy persons; yet she was early at her repentance; and toward the latter end of her dayes, grew so fast in Religion, as if she had had a revelation of her approaching end, and therefore that she must go a great way in a little time: her discourses more full of Religion, her prayers more frequent, her charity increasing, her forgiveness more forward, her friendships more communicative, her passion more under discipline; and so she trimmed her lamp, not thinking her night was so near, but that it might shine also in the day time, in the Temple, and before the Altar of Incense.

But in this course of hers there were some circumstances, and some appendages of substance, which were highly remarkable.

1. In all her Religion, and in all her actions of relation towards God, she had a strange evenness and untroubled passage, sliding toward her Ocean of God and of infinity with a certain and silent motion. So have I seen a River deep and smooth passing with a still foot and a sober face, and paying to the *Fiscus*, the great Exchequer of the Sea, the Prince of

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all the watry bodies, a tribute large and full: and hard by it a little brook skipping and making a noise upon its unequal and neighbour bottom; and after all its talking and bragged motion, it payed to its common Audit no more than the Revenues of a little cloud, or a contemptible vessel: So have I sometimes compared the issues of her Religion to the solemnities and famed outsides of anothers piety. It dwelt upon her spirit, and was incorporated with the periodical work of every day: she did not believe that Religion was intended to minister to fame and reputation, but to pardon of sins, to the pleasure of God, and the salvation of souls. For Religion is like the breath of Heaven; if it goes abroad into the open air, it scatters and dissolves like Camphyre: but if it enters into a secret hollowness, into a close conveyance, it is strong and mighty, and comes forth with vigour and great effect at the other end; at the other side of this life, in the dayes of death and judgment.

2. The other appendage of her Religion, which also was a great ornament to all the parts of her life, was a rare modesty and humility of spirit, a confident despising and undervaluing of her self. For though she had the greatest judgment, and the greatest experience of things and persons that I ever yet knew in a person of her youth, and sex, and circumstances; yet as if she knew nothing of it, she had the meanest opinion of her self; and like a fair taper, when she shined to all the room, yet round about her own station she had cast a shadow and a cloud, and she shined to every body but her self. But the perfectness of her prudence and excellent parts could not be hid; and all her humility, and arts of concealment, made the vertues more amiable and illustrious. For as pride sullies the beauty of the fairest vertues, and makes our understanding but like the craft and learning of a Devil: so humility is the greatest eminency, and art of publication in the whole world; and she in all her arts of secrecy and hiding her worthy things, was but *like one that hideth the wind, and covers the ointment of her right hand.*

I know not by what instrument it happened; but when death drew neer, before it made any show upon her body, or revealed it self by a natural signification, it was conveyed to her spirit: she had a strange secret perswasion that the bringing this child should be her last scene of life: and we have known, that the soul when she is about to disrobe her self of her upper garment, sometimes speaks rarely, *Magnifica verba mors propè admota excutit*; sometimes it is Prophetical; sometimes God by a superinduced perswasion wrought by instruments, or accidents of his own, serves the ends of his own providence and the salvation of the soul: But so it was, that the thought of death dwelt long with her, and grew from the first steps of fancy and fear, to a consent, from thence to a strange credulity, and expectation of it; and without the violence of sickness she dyed, as if she had done it voluntarily, and by design, and for fear her expectation should have been deceived, or that she should seem to have had an unreasonable fear, or apprehension; or rather (as one said of *Cato*) *sic abiit è vitâ ut causam moriendi nactam se esse gauderet*, she dyed, as if she had been glad of the opportunity.

And in this I cannot but adore the providence, and admire the wisdom and infinite mercies of God: For having a tender and soft, a delicate and fine constitution and breeding, she was tender to pain, and apprehensive of it, as a childs shoulder is of a load and burden: *Grave est teneræ cervici jugum*; and in her often discourses of death, which she would renew willingly and frequently, she would tell, that she feared not death, but she feared the sharp pains of death: *Emori nolo, me esse mortuam*

*mortuam non curo*: The being dead, and being freed from the troubles and dangers of this world, ſhe hoped would be for her advantage, and therefore that was no part of her fear: But ſhe believing the pangs of death were great, and the uſe and aids of reaſon little, had reaſon to fear leſt they ſhould do violence to her ſpirit and the decency of her reſolution. But God that knew her fears and her jealouſie concerning her ſelf, fitted her with a death ſo eaſie, ſo harmleſs, ſo painleſs, that it did not put her patience to a ſevere trial. It was not (in all appearance) of ſo much trouble, as two fits of a common Ague; ſo careful was God to remonſtrate to all that ſtood in that ſad attendance, that this ſoul was dear to him: and that ſince ſhe had done ſo much of her duty towards it, he that began would alſo finiſh her redemption, by an act of a rare providence, and a ſinglar mercy. *Bleſſed be that goodneſs of God, who does ſo careful actions of mercy for the eaſe and ſecurity of his ſervants.* But this one inſtance was a great demonſtration that the apprehenſion of death is worſe than the pains of death; and that God loves to reprove the unreaſonableneſs of our fears, by the mightineſs, and by the arts of his mercy.

She had in her ſickneſs (if I may ſo call it, or rather in the ſolemnities and graver preparations towards death) ſome curious and well-becoming fears, concerning the final ſtate of her ſoul: But from thence ſhe paſſed into a *deliquium*, or a kind of trance, and as ſoon as ſhe came forth of it, as if it had been a viſion, or that ſhe had converſed with an Angel, and from his hand had received a label or ſcroll of the *Book of Life*, and there ſeen her name enrolled, ſhe cryed out aloud, [*Glory be to God on high: Now I am ſure I ſhall be ſaved.*] Concerning which manner of diſcourſing we are wholly ignorant what judgment can be made: but certainly there are ſtrange things in the other world; and ſo there are in all the immediate preparations to it; and a little glimpſe of Heaven, a minutes converſing with an Angel, any ray of God, any communication extraordinary from the Spirit of comfort, which God gives to his ſervants in ſtrange and unknown manners, are infinitely far from illuſions; and they ſhall then be underſtood by us, when we feel them, and when our new and ſtrange needs ſhall be refreſhed by ſuch unuſual viſitations.

But I muſt be forced to uſe ſummaries and arts of abbreviature in the enumerating thoſe things in which this rare Perſonage was dear to God and to all her Relatives.

If we conſider her Perſon, ſhe was in the flower of her age, *Jucundum cum ætas florida ver ageret*; of a temperate, plain and natural diet, without curioſity or an intemperate palate; ſhe ſpent leſs time in dreſſing, than many ſervants; her recreations were little and ſeldom, her prayers often, her reading much: ſhe was of a moſt noble and charitable ſoul; a great lover of honourable actions, and as great a deſpiſer of baſe things; hugely loving to oblige others, and very unwilling to be in arrear to any upon the ſtock of courteſies and liberality; ſo free in all acts of favour, that ſhe would not ſtay to hear her ſelf thanked, as being unwilling that what good went from her to a needful or an obliged perſon ſhould ever return to her again: ſhe was an excellent friend, and hugely dear to very many, eſpecially to the beſt and moſt diſcerning perſons; to all that converſed with her, and could underſtand her great worth and ſweetneſs: ſhe was of an honourable, a nice, and tender reputation; and of the pleaſures of this world, which were laid before her in heaps, ſhe took a very ſmall and inconſiderable ſhare, as not loving

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to glut her self with vanity, or take her portion of good things here below.

If we look on her as a Wife, she was chast and loving, fruitful and discreet, humble and pleasant, witty and complyant, rich and fair; and wanted nothing to the making her a principal and precedent to the best Wives of the World, but a long life, and a full age.

If we remember her as a Mother, she was kind and severe, careful and prudent, very tender, and not at all fond, a greater Lover of her Childrens Souls than of their Bodies, and one that would value them more by the strict rules of honour and proper worth, than by their relation to her self.

Her Servants found her prudent, and fit to govern, and yet open-handed, and apt to reward; a just Exactor of their duty, and a great Rewarder of their diligence.

She was in her house a Comfort to her dearest Lord, a Guide to her Children, a Rule to her Servants, an Example to all.

But as she related to God in the offices of Religion, she was even and constant, silent and devout, prudent and material; she loved what she now enjoyes, and she feared what she never felt, and God did for her what she never did expect: her fears went beyond all her evil; and yet the good which she hath received was, and is, and ever shall be beyond all her hopes.

She lived as we all should live, and she died as I fain would die-----

*Et cum supremos Lachesis perneverit annos,*
*Non aliter cineres mando jacere meos.*

I pray God I may feel those mercies on my Death-bed that she felt, and that I may feel the same effect of my repentance which she feels of the many degrees of her innocence. Such was her death, that she did not die too soon; and her life was so useful and excellent, that she could not have lived too long. *Nemo parum diu vixit qui virtutis perfectæ perfecto functus est munere.* And as now in the grave it shall not be enquired concerning her, how long she lived, but how well; so to us who live after her, to suffer a longer calamity, it may be some ease to our sorrows, and some guide to our lives, and some security to our conditions, to consider that God hath brought the piety of a young Lady to the early rewards of a never ceasing, and never dying Eternity of Glory: And we also, if we live as she did, shall partake of the same glories; not only having the honour of a good Name, and a dear and honour'd Memory, but the glories of these glories, the end of all excellent labours, and all prudent counsels, and all holy Religion, even the salvation of our Souls in that day when all the Saints, and among them this excellent Woman, shall be shewn to all the World to have done more, and more excellent things than we know of or can describe. *Mors illos consecrat, quorum exitum & qui timent, laudant:* Death consecrates and makes sacred that person whose excellency was such, that they that are not displeased at the death, cannot dispraise the life; but they that mourn sadly, think they can never commend sufficiently.

FINIS.

A

# SERMON

Preached in

Saint *MARIES* Church

IN

# OXFORD,

UPON THE

# ANNIVERSARY

OF THE

# Gunpowder-Treaſon.

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By *Jeremy Taylor*, D.D.

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*LONDON*,

Printed for *R. Royſton*, Bookſeller to the King's moſt Excellent Majeſty. 1672.

A

# SERMON

Preached in

St. MARY's CHURCH

IN

# OXFORD,

UPON THE

# ANNIVERSARY

OF THE

# Gunpowder-Treason.

By Narcissus Taylor, D.D.

LONDON,

Printed for R. Royston, Bookseller to the King's most Excellent Majesty. 1674.

TO THE

Moſt Reverend Father in God

# WILLIAM

by Divine Providence

## LORD ARCH-BISHOP

OF

## *CANTERBURY* His Grace,

Primate of all *England*, and Metropolitan, Chancellour of the Univerſity of *Oxford*, and one of his Majeſties moſt Honourable Privy Councel.

My moſt Honourable Good Lord.

May it pleaſe your Grace,

*IT was obedience to my* Superiour *that ingaged me upon this laſt Anniverſary commemoration of the great Goodneſs of God Almighty to our King and Country in the diſcovery of the moſt damnable* Powder-Treaſon. *It was a bleſſing which no tongue could expreſs, much leſs mine, which had ſcarce learn'd to ſpeak, at leaſt, was moſt unfit to ſpeak in the Schools of the Prophets.* Delicata autem eſt illa obedientia quæ cauſas quærit. *It had been no good argument of my obedience to have diſputed the inconvenience of my perſon, and the unaptneſs of my parts for ſuch an imployment. I knew God, out of the mouth of Infants could acquire his praiſe, and if my heart were actually as* Votive *as my tongue ſhould have been, it might be one of Gods* Magnalia *to perfect his own praiſe out of the weakneſs and imperfection of the Organ. So as I was able, I endeavour'd to perform it, having my obedience ever ready for my excuſe to men, and my willingneſs to perform my duty, for the aſſoylment of my ſelf before God; part of which I hope was accepted, and I have no reaſon to think, that the other was not pardoned.*

*When I firſt thought of the Barbariſme of this Treaſon, I wondred not ſo much at the thing it ſelf as by what means it was poſſible for the Devil to gain ſo ſtrong a party in mens reſolutions, as to move them to undertake a buſineſs ſo abhorring from Chriſtianity, ſo evidently full of extream danger to their lives, and ſo certainly to incurre the higheſt wrath of God Almighty. My thoughts were thus rude at firſt; but after a ſtrict inquiſition I found*

it was apprehended as a buſineſs (perhaps full of danger to their bodies, but) advantagious to their ſouls, conſonant to the obligation of all Chriſtians, and meritorious of an exceeding weight of Glory, for now it was come to paſs which our dear Maſter foretold, men ſhould kill us, and think they did God good ſervice in it. I could not think this to be a part of any mans Religion, nor do I yet believe it. For it is ſo apparently deſtructive of our dear Maſter his Royal Laws of Charity and Obedience, that I muſt not be ſo uncharitable as to think they ſpeak their own mind truly, when they profeſs their belief of the lawfulneſs and neceſſity in ſome caſes of rebelling againſt their lawful Prince, and uſing all means to throw him from his Kingdom, though it be by taking of his life. But it is but juſt that they who break the bonds of duty to their Prince, ſhould likewiſe forfeit the laws of charity to themſelves, and if they ſay not true, yet to be more uncharitable to their own perſons, than I durſt be, though I had their own warrant. Briefly) Moſt Reverend Father (I found amongſt them of the Roman party ſuch prevailing opinions, as could not conſiſt with Loyalty to their Prince, in caſe he were not the Popes ſubject, and theſe ſo generally believed, and ſomewhere obtruded under peril of their Souls, that I could not but point at theſe dangerous Rocks, at which I doubt not, but the Loyalty of many hath ſuffered ſhipwrack, and of thouſands more might, if a higher Star had not guided them better, than their own Pilots.

I could not therefore but think it very likely that this Treaſon might ſpring from the ſame Fountain, and I had concluded ſo in my firſt meditations, but that I was willing to conſider, whether or no it might not be that theſe men were rather exaſperated than perſwaded, and whether it were not that the ſeverity of our Laws againſt them might rather provoke their intemperate zeal, than Religion thus move their ſetled Conſcience. It was a material conſideration, becauſe they ever did and ſtill do fill the World with outcryes againſt our Laws for making a rape upon their Conſciences, have printed Catalogues of their Engliſh Martyrs, drawn Schemes of moſt ſtrange tortures impoſed on their Prieſts, ſuch as were unimaginable by Nero, or Dioclesian, or any of the worſt and cruelleſt enemies of Chriſtianity, endeavouring thus to make us partly guilty of our own ruine, and ſo waſhing their hands in token of their own innocency, even then when they were dipping them in the Blood Royal, and would have emptied the beſt Veins in the Whole Kingdom to fill their Lavatory. But I found all theſe to be but Calumnies, ſtrong accuſations upon weak preſumptions, and that the cauſe did reſt where I had begun, I mean, upon the pretence of the Catholick cauſe, and that the imagin'd iniquity of the Laws of England could not be made a vail to cover the deformity of their intentions, for our Laws were Juſt, Honourable, and Religious.

Concerning theſe and ſome other appendices to the buſineſs of the day; I expreſſed ſome part of my thoughts, which becauſe happily they were but a juſt truth, and this truth not unſeaſonable for theſe laſt times, in which (as

S. Paul

*S.* Paul *propheſied.*) men would be fierce, Traytors, heady, and high minded, creeping into houſes, leading ſilly women captive, *it pleaſed ſome who had power to command me, to wiſh me to a publication of theſe my ſhort and ſudden Meditations, that (if it were poſsible) even this way I might expreſs my duty to* God *and the* King.

*Being thus far encouraged, I reſolved to go ſomething further, even to the boldneſs of a dedication to your* Grace, *that ſince I had no merit of my own to move me to the confidence of a publick view, yet I might dare to venture under the protection of your* Grace's *Favour. But ſince my boldneſs doth as much need a defence, as my Sermon a Patronage, I humbly crave leave to ſay, that though it be boldneſs, even to preſumption, yet my addreſs to your* Grace *is not altogether unreaſonable.*

*For ſince all know that your* Grace *thinks not your life your own, but when it ſpends it ſelf in the ſervice of your* King, *oppoſing your great endeavours againſt the Zelots of both ſides who labour the diſturbance of the Church and State, I could not think it* ἀπροσδιόνυσον *to preſent to your* Grace *this ſhort diſcovery of the Kings enemies,* ὡς ὄπκυρίαν βασιλικὴν φιλοβασιλεῖ, *and proper to your* Grace *who is ſo true, ſo zealous a lover of your Prince and Country. It was likewiſe appointed to be the publick voice of thankſgiving for your* University (*though ſhe never ſpake weaker than by ſo mean an Inſtrument*) *and therefore is accountable to your* Grace *to whom under God and the King we owe the Bleſsing and Proſperity of all our Studies. Nor yet can I chooſe but hope, that my Great Obligations to your* Grace's *Favour may plead my pardon, (ſince it is better that my Gratitude ſhould be bold, than my diffidence ingrateful) but that is ſo far from expreſſing the leaſt part of them, that it layes a greater bond upon me, either for a debt of delinquency in preſenting it, or of thankfulneſs, if your* Grace *may pleaſe to pardon it.*

*I humbly crave your* Grace's Benediction, *pardon, and acceptance of the humbleſt duty and obſervance of*

Your GRACES

moſt obſervant and obliged

CHAPLAIN

JER. TAYLOR.

SERM. IX.

# A SERMON

Preached upon the

## ANNIVERSARY

OF THE

# Gunpowder-Treaſon.

## SERMON IX.

LUKE 9. Cap. verſ. 54.

*But when* James *and* John *ſaw this, they ſaid, Lord, wilt thou that we command fire to come from Heaven and conſume them, even as* Elias *did?*

I Shall not need to ſtrain much to bring my Text and the day together: Here is fire in the Text, conſuming fire, like that whoſe *Antevorta* we do this day commemorate. This fire called for by the Diſciples of Chriſt: ſo was ours too; by Chriſts Diſciples at leaſt, and ſome of them intitled to our Great Maſter by the compellation of his holy Name of JESUS.

I would ſay the parallel holds thus far, but that the perſons of my Text, however *Boanerges*, ſons of thunder and of a reproveable ſpirit, yet are no way conſiderable in the proportion of malice with the perſons of the day. For if I conſider the cauſe that mov'd *James* and *John* to ſo inconſiderate a wrath, it bears a fair excuſe: The men of *Samaria* turn'd Verſe 53. their Lord and Maſter out of doors, denying to give a nights lodging to the Lord of Heaven and Earth. It would have diſturbed an excellent patience to ſee him, whom but juſt before they beheld transfigured, and in a glorious Epiphany upon the Mount, to be ſo neglected by a company of hated *Samaritans*, as to be forc'd to keep his Vigils where nothing but the Welkin ſhould have been his roof, not any thing to ſhelter his precious head from the deſcending dew of Heaven.

*-------Quis talia fando*
*Temperet?*

It

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It had been the greater wonder if they had not been angry. But now if we ſhould level our progreſs by the ſame line and gueſs that in the preſent affair there was an equal cauſe, becauſe a greater fire was intended, we ſhall too much betray the ingenuity of apparent truth, and the bleſſing of this *Anniverſary*. They had not half ſuch a caſe for an excuſe to a far greater malice; it will prove they had none at all, and therefore their malice was ſo much the more malicious becauſe cauſeleſs and totally inexcuſable.

However, I ſhall endeavour to joyn their conſideration in as neer a parallel as I can; which if it be not exact (as certainly it cannot, where we have already diſcovered ſo much difference in degrees of malice,) yet by laying them together we may better take their eſtimate, though it be only by ſeeing their diſproportion.

The words as they lay in their own order, point out, 1. The perſons that ask't the queſtion. 2. The cauſe that mov'd them. 3. The perſon to whom they propounded it. 4. The Queſtion it ſelf. 5. And the precedent they urg'd to move a grant, drawn from a very fallible Topick, a ſingular Example, in a ſpecial and different caſe. The perſons here were Chriſts Diſciples; and ſo they are in our caſe, deſign'd to us by that glorious Sir-name of *Chriſtianity*. they will be called Catholiques, but if our diſcovery perhaps riſe higher, and that the See Apoſtolique prove ſometimes guilty of ſo reproveable a ſpirit, then we are very neer to a parallel of the perſons, for they were Diſciples of Chriſt, and Apoſtles. 2. The cauſe was the denying of toleration of abode upon the grudge of an old ſchiſm, Religion was made the inſtrument. That which ſhould have taught the Apoſtles to be charitable, and the *Samaritans* hoſpitable, was made a pretence to juſtifie the unhoſpitableneſs of the one and the uncharitableneſs of the other. Thus far we are right, for the malice of this preſent Treaſon, ſtood upon the ſame baſe. 3. Although neither Side much doubted of the lawfulneſs of their proceedings; yet S. *James* and S. *John* were ſo diſcreet as not to think themſelves infallible, therefore they ask'd their Lord: ſo did the perſons of the day, ask the queſtion too, but not of Chriſt, for he was not in all their thoughts; but yet they ask'd of Chriſts Delegates, who therefore ſhould have given their anſwer *ex eodem tripode*, from the ſame ſpirit. They were the Fathers *Confeſſors* who were ask'd. 4. The queſtion is of both ſides concerning a conſumptive ſacrifice, the deſtruction of a Town there, of a whole Kingdom here, but differing in the circumſtance of place whence they would fetch their fire. The Apoſtles would have had it from Heaven, but theſe mens converſation was not there. Τὰ κάτωθεν, things from beneath, from an artificial hell, but breath'd from the natural and proper, were in all their thoughts. 5. The example, which is the laſt particular, I fear I muſt leave quite out, and when you have conſidered all, perhaps you will look for no example.

Firſt of the perſons; they were Diſciples of Chriſt and Apoſtles. [*But when* James *and* John *ſaw this*,] When firſt I conſidered they were Apoſtles, I wondred they ſhould be ſo intemperately angry, but when I perceived they were ſo angry, I wondred not that they ſinned. Not the priviledge of an Apoſtolical ſpirit, not the nature of Angels, not the condition of immortality can guard from the danger of ſin, but if we be overrul'd by paſſion, we almoſt ſubject our ſelves to its neceſſity. It was not therefore without reaſon altogether, that the Stoicks affirm'd wiſe men to be void of paſſions, for ſure I am, the inordination of any paſſion is the firſt ſtep to folly. And although of them, as of waters of a muddy reſidence

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we may make good use, and quench our thirst, if we do not trouble them, yet upon any ungentle disturbance we drink down mud instead of a clear stream, and the issues of sin and sorrow, certain consequents of temerarious or inordinate anger. And therefore when the Apostle had given us leave to *be angry*, as knowing the condition of human nature, he quickly enters a *Caveat* that *we sin not*; he knew sin was very likely to be hand-maid where *Anger* did domineer, and this was the reason why S. *James* and S. *John* are the men here pointed at, for the Scripture notes them for *Boanerges*, sons of thunder, men of an angry temper, *& quid mirum est filios tonitrui fulgurâsse voluisse?* said S. *Ambrose*. But there was more in it than thus. Their spirits of themselves hot enough, yet met with their education under the Law, (whose first tradition was in fire and thunder, whose precepts were just but not so merciful;) and this inflam'd their distemper to the height of a revenge. It is the Doctrine of S. (a) *Hierome* and (b) *Titus Bostrensis*; the Law had been their School-master, and taught them the rules of justice both Punitive and *Vindictive*: But Christ was the first that taught it to be a sin to retaliate evil with evil, it was a Doctrine they could not read in the killing letter of the Law: There they might meet with precedents of revenge and anger of a high severity, *an eye for an eye, and a tooth for a tooth*, and *let him be cut off from his people*: But forgiving injuries, praying for our persecutors, loving our enemies, and relieving them, were Doctrines of such high and absolute integrity, as were to be reserved for the best and most perfect *Law-giver*, the bringer of the best promises, to which the most perfect actions have the best proportion; and this was to be when *Shiloh* came. Now then the spirit of *Elias* is out of date,

(a) *Epist. ad Algas.*
(b) *in Lucam.*

------*Jam ferrea primùm*
*Desinit, ac toto surgit Gens Aurea Mundo.*

And therefore our blessed Master reproveth them of ignorance, not of the Law, but of his Spirit, which had they but known or could but have guessed at the end of his coming, they had not been such *Abecedarii* in the School of *Mercy*.

And now we shall not need to look far for persons, Disciples professing at least in Christ's School, yet as great strangers to the merciful Spirit of our Saviour, as if they had been sons of the Law, or foster-brothers to *Romulus*, and suck't a Wolf, and they are *Romanists* too; this dayes solemnity presents them to us, πηλῷ αἵματι συμπεφυρμένῳ, and yet were that wash'd off, underneath they write *Christian* and *Jesuit*.

One would have expected that such men, set forth to the worlds acceptance with so merciful a *cognomentum*, should have put a hand to support the ruinous fabrick of the worlds charity, and not have pulled the frame of Heaven and Earth about our ears. But yet----*Ne credite Teucri!* Give me leave first to make an *Inquisition* after this *Antichristian pravity*, and try who is of our side, and who loves the King, by pointing at those whose Sermons do blast *Loyalty*, breathing forth Treason, slaughters and cruelty, the greatest imaginable contrariety to the Spirit and Doctrine of our *Dear Master*. So we shall quickly find out more than a pareil for S. *James* and S. *John* the *Boanerges* of my Text.

*It is an act of faith, by faith to conquer the enemies of God and Holy Church*, saith *Sanders* our Country-man. Hitherto nothing but well; If *James* and *John* had offered to do no more than what they could have done with *the Sword of the Spirit and the Shield of Faith*, they might have

*Sanderus de Clave David Lib. 2. c. 15.*

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have been inculpable, and so had he if he had said no more; but the blood boyls higher, the manner spoils all. *For it is not well done unless a warlike Captain be appointed by Christs Vicar to bear a Croisade in a field of blood.* And if the other Apostles did not proceed such an angry way as *James* and *John*, it was only discretion that detain'd them, not Religion. *For so they might, and it were no way unlawful for them to bear armes to propagate Religion, had they not wanted an opportunity*; if you believe the same Author: *for fighting is proper for S.* Peter *and his Successors, therefore because Christ gave him Commission to feed his Lambs.* A strange reason!

*Ibid. cap.* 14.

I had thought Christ would have his Lambs fed with the sincere Milk of his Word, not like to *Canibals*,

*------Solitisque cruentum*
*Lac potare Getis, & pocula tingere venis;*

To mingle blood in their Sacrifices (as *Herod* to the *Galilæans*) and quaffe it off for an *auspicium* to the propagation of the Christian faith. Methinks here is already too much clashing of armour and effusion of blood for a Christian cause; but this were not altogether so unchristian-like, if the sheep, though with blood, yet were not to be fed with the blood of their Shepherd *Cyrus*, I mean their Princes. But I find many such *Nutritii* in the Nurseries of *Rome*, driving their Lambs from their folds unless they will be taught to wory the Lion.

*Tyrannicè gubernans justè acquisitum dominium non potest spoliari sine publico judicio: Latâ verò sententiâ quisque potest fieri executor. Potest autem à populo etiam qui juravit ei obedientiam, si monitus non vult corrigi.* Verb. Tyrannus.

*Emanuel Sà*, in his *Aphorisms*, affirms it lawful to kill a King, indeed not every King, but such a one as rules with Tyranny, and not then, unless the Pope hath sentenc'd him to death, but then he may, though he be his lawful Prince. Not the necessitude which the Law of Nations hath put between Prince and people, not the obligation of the Oath of Allegiance, not the Sanctions of God Almighty himself, must reverse the sentence against the King when once past, but any one of his subjects, of his own sworn subjects, may kill him.

*Præsertim cum in hoc opus per annos ferè quadraginta diligentissime incubuerim.*

This perfidious treasonable position of *Sà*, is not a single Testimony. For 1. it slipt not from his pen by inadvertency; it was not made publick, until after forty years deliberation, as himself testifies in his Preface. 2. After such an *aviſamente* it is now the ordinary receiv'd manual for the *Fathers Confessors* of the *Jesuits* Order.

*De Rege & R. institut. lib.* 1. *c.* 6.

This Doctrine, although----*Titulo res digna sepulchri*----yet is nothing if compared with *Mariana*. For 1. he affirms the same Doctrine in substance. 2. Then he descends to the very manner of it, ordering how it may be done with the best convenience: He thinks poyson to be the best way, but yet that for the more secrecy, it be cast upon the chairs, saddles, and garments of his Prince. It was the old laudable custom of the *Moors of Spain*. 3. He adds examples of the business, telling us that this was the device, to wit, by poyson'd boots, that old *Henry* of *Castile* was cur'd of his sickness. 4. Lastly, this may be done, not only if the Pope judge the King a Tyrant (which was the utmost *Emanuel Sà* affirm'd) but it is sufficient proof of his being a Tyrant if learned men, though but few, and those seditious too, do but murmur it, or begin to call him so. I hope this Doctrine was long since disclaim'd by the whole Society, and condemned *ad umbras Acherunticas*. Perhaps so, but yet these men who use to object to us an infinity of divisions among our selves, who boast so much of their own Union and consonancy in judgment, with whom nothing is more ordinary than to maintain some opinions quite throughout their Order, (as if they were informed by some common *Intellectus agens*) should not

*Qui est l'artifice dont je trouue que le Roys Mores ont souuent usé. Cap.* 7.

*Postquam à paucis seditiosis, sed doctis cæperit Tyrannus appellari.*

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not be divided in a matter of ſo great moment, ſo much concerning the Monarchy of the *See Apoſtolick*, to which they are vowed leigemen. But I have greater reaſon to believe them United in this Doctrine, than is the greatneſs of this probability. For 1. There was an *Apology* printed in *Italy, permiſſu Superiorum*, in the year 1610. that ſayes, *They were all enemies of that holy Name of Jeſus that condemned Mariana for any ſuch Doctrine.* I underſtand not why, but ſure I am, that the *Jeſuits* do or did think his Doctrine innocent: for in their *Apology* put forth in the name of the whole Society againſt the accuſations of *Anticoton*, they deny that the Aſſaſine of *Henry* 4. I mean *Ravaillac*, was mov'd to kill the King by reading of *Mariana*, and are not aſhamed to wiſh that he had read him. Perhaps they mean it might have wrought the ſame effect upon him which the ſight of a drunkard did upon the youth of *Lacedæmon*, elſe I am ſure it is not very likely he ſhould have been diſſwaded from his purpoſe by reading in *Mariana* that it was lawful to do what he intended. 3. I add they not only thought it innocent, and without poſitive hurt, but good and commendable; ſo that it is apparent that it was not the opinion of *Mariana* alone, but that the *Moors of Spain* had more diſciples than *Mariana*. 1. He ſayes it himſelf, for commending the young Monk that killed *Henry* 3. he ſayes he did it *having been informed by ſeveral Divines that a Tyrant might lawfully be killed.* 2. The thing it ſelf ſpeaks it, for his Book was highly commended by (*a*) *Gretſer* and (*b*) *Bonarſcius* both for ſtile and matter, higher yet by *Petrus de Onna*, Provincial of *Toledo*, who was ſo highly pleaſed with it, he was ſorry he wanted (*c*) leiſure to read it the ſecond and third time over, and with this cenſure prefixed was licens'd to the Preſs. Further yet, for *Steven Hoyeda* Viſitor of the *Jeſuits* for the ſame Province approved it not only from his own judgment, but as being before approved by grave and learned men of the *Jeſuits* Order, and ſo with a ſpecial Commiſſion from *Claudius Aquaviva* their General, with theſe Approbations and other ſolemn Priviledges it was Printed at (*a*) *Toledo* and (*b*) *Mentz*; and laſtly inſerted into the Catalogues of the Books of their Order by *Petrus Ribadineira.*

*Quodammodo optandum eſſe ut ille Alaſtor Marianam legiſſet.*

*Cap. 6. Cum cognito à Theologis quos erat ſciſcitatum, Tyrannum jure interimi poſſe.*

(a) *Chauveſavriu polit.*
(b) *Amphith. honoris lib.* 1. *cap.* 12.
(c) *Iterum & tertiò facturus ſi per otium & tempus licuiſſet.*

*Ut approbatos prius à viris Doctis & gravibus ex eodem noſtro Ordine.*
(a) By *Petrus Rhodriques.* 1599.
(b) By *Balth. Lippius* 1609.

What negligence is ſufficient that ſuch a Doctrine as this ſhould paſs ſo great Supraviſors, if in their hearts they diſavow it? The children of this world are not ſuch fools in their generations. The Fathers of the Society cannot but know how apt theſe things of themſelves are to publick miſchief, how invidious to the Chriſtian world, how ſcandalous to their Order; and yet they rather excuſe than condemn *Mariana*: ſpeaking of him at the hardeſt but very gently, as if his only fault had been his ſpeaking a truth *in tempere non opportuno*, ſomething out of ſeaſon, or as if they were forc'd to yield to the current of the times, and durſt not profeſs openly of what in their hearts they were perſwaded. I ſpeak of ſome of them, for others you ſee are of the ſame opinion. But I would fain learn why they are ſo ſedulous and careful to procure the Decrees of the *Rector* and *Deputies* of *Paris*, Reſcripts of the Biſhop, Revocation of Arreſt of the Parliament which had been againſt them, and all to acquit the Fathers of the Society from theſe ſcandalous opinions; as if theſe laborious devices could make what they have ſaid and done, to be unſpoken and undone, or could change their opinions from what indeed they are, whereas they never went *ex animo* to refute theſe Theorems, never ſpake againſt them in the real and ſerious dialect of an adverſay, never condemned them as heretical, but what they have done they have been ſham'd to, or forc'd upon, as *Pere Coton* by the King of *France*, and *Servin* to a confutation

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confutation of *Mariana*, (from which he deſir'd to be excuſed, and after the Kings death, writ his declaratory letter to no purpoſe;) the *Apologiſts* of *Paris* by the outcryes of Chriſtendom againſt them; and when it is done, done ſo coldly in their reprehenſions with a greater readineſs to excuſe all, than condemn any; I ſay theſe things to a conſidering man do increaſe the ſuſpicion, if at leaſt that may be called ſuſpicion for which we have had ſo plain teſtimonies of their own.

I add this more, to put the buſineſs paſt all queſtion, that when ſome things of this nature were objected to them by *Arnald* the French Kings Advocate, they were ſo far from denying them or excuſing them, that they maintained them in ſpite of oppoſition, putting forth a Book intitled, *Veritas defenſa contra actionem Antonii Arnaldi.* What the things were for which they ſtood up Patrons, hear themſelves ſpeaking, *Tum enim id non ſolum poteſt Papa, ſed etiam debet ſe oſtendere ſuperiorem illis* [*Principibus.*] *Exceptio hæc ſtomachum tibi commovet, facit ut ringaris, ſed oportet hauriàs, & de cætero fatearis tibi nec rationem eſſe, nec conſcientiam.* Hard words theſe! The Advocate is affirm'd to be void both of reaſon and honeſty for denying the Popes dominion over Kings. The reaſon follows, *The Pope could not keep them to their duties, unleſs he kept them in awe with threatning them the loſs of their Kingdoms.* But this is but the leaſt part of it. They add, *If the ſubjects had been but diſpoſed as they ſhould have been, there was no time but it might have been profitable to have exerciſed the ſword upon the perſons of Kings.* Let them conſtrue their meaning, thoſe are their words. But ſee farther.

Pag. 7. 1. edit.

Pag. 67. 1. edit.

The damned act of *Jaques Clement* the Monk upon the life of *Henry* the third of *France*, of *Jean Chaſtel* and *Ravaillac* upon *Henry* the fourth, are notorious in the Chriſtian world, and yet the firſt of theſe was commended by * *F. Guignard* in a diſcourſe of purpoſe, and by *Mariana* as I before cited him. The ſecond had two Apologies made for him, the one by (*a*) *Conſtantinus Veruna*, the (*b*) other without a name indeed, but with the mark and cognizance of the *Jeſuits* Order, and the laſt was publickly commended in a Sermon by a Monk of *Colein*, as it is reported by the excellent *Thuanus.*

* *Voyez le proces de Parliam. de Paris contre le pere Guignard preſtre Jeſuit.*
(a) *Vid. cap.* 3.
(b) *Lugduni de juſta abdicatione Hen.* 3. 1610

Not much leſs than this is that of *Baronius*, juſt I am ſure of the ſame ſpirit with *James* and *John*, for he calls for a ruine upon the *Venetians* for oppoſing of his *Holineſs.* *Ariſe* Peter, *not to feed theſe wandring ſheep, but to deſtroy them, throw away thy Paſtoral Staffe and take thy Sword.* I confeſs here is ſome more ingenuity, to oppoſe Murdering to Feeding, than to make them all one, as *Sanders* doth, but yet the ſame fiery ſpirit inflames them both, as if all *Rome* were on fire, and would put the world in a combuſtion.

*De clave David cap.* 14. *Vide pag.* 7.

Farther yet. *Guignard*, a Jeſuit of *Clerimont* Colledge in *Paris*, was executed by command of the Parliament, for ſome Concluſions he had writ which were of a high nature treaſonable, and yet as if, either there were an infallibility in every perſon of the *Society*, or as if the Parliament had done injuſtice in condemning *Guignard*, or laſtly as if they approved his Doctrine, he was Apologized for by (*a*) *Lewes Richeome*, and (*b*) *Bonarſcius.* I know they will not ſay that every Jeſuit is infallible, they are not come to that yet, it is plain then they are of the ſame mind with *Guignard*, or elſe (which I think they dare not ſay) the Parliament was unjuſt in the condemnation of him, but if they do, they thus proclaim their approbation of theſe Doctrines he was hanged for; for that he had ſuch, was under his own hand, by his own confeſſion, and of it ſelf evident; as is to be ſeen in the *Arreſt* of the Parliament againſt him.

*Arreſt de Parliam.* 7. *de Tanv.* 1595.

(a) *Expoſtul. Apologet. pro Societ. Jeſu.*
(b) *Amphith. honor. lib.* 1.

Laſtly,

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Laſtly, more pertinent to the day is the fact of *Garnet*, who, becauſe a Jeſuit, could have done nothing for which he ſhould not have found an Apologiſt, for even for this his laſt act of high Treaſon he was Apologiz'd for, by (*a*) *Bellarmine*, (*b*) *Gretſer*, and (*c*) *Eudæmon Johannes.*

Thus far we have found out perſons fit enough to match any malice; *Boanerges* all, and more than a pareil for *James* and *John:* but I ſhall anon diſcover the diſeaſe to be more *Epidemical*, and the peſt of a more *Catholick* infection, and yet if we ſum up our accounts, we ſhall already find the Doctrine to be too *Catholick.* For we have already met with *Emanuel Sà* a Portugal, *Mariana* and *Ribadineira* Spaniards, *Bonarſcius* a bas Almain, *Gretſer* a German, *Eudæmon Johannes* a falſe Greek, *Guignard, Richeome* and the *Apologiſts* for *Chaſtel*, Frenchmen, *Bellarmine* and *Baronius*, Italians, *Garnet* and *Sanders*, Engliſh.

(a) *Apol. adv. R. Angliæ.* (b) *Stigm. Miſerit.* (c) *Apol. pro Garnetto.*

The Doctrine you ſee they would fain make Catholick, now if it prove to be but Apoſtolick too, then we have found out an exact parallel for *James* and *John*, great Diſciples and Apoſtles, and whether or no the See Apoſtolick may not ſometime be of a fiery and conſuming ſpirit, we have ſo ſtrange examples, even in our own home, that we need ſeek no farther for reſolution of the *Quære.* In the *Bull* of excommunication put forth by *Pius quintus* againſt Queen *Elizabeth* of bleſſed memory, there is more than a naked incouragement, as much as comes to a *Volumus & Jubemus ut adverſus Elizabetham Angliæ Reginam ſubditi arma capeſſant. Bone Jeſu! in quæ nos reſervâſti tempora?* Here is a command to turn Rebels, a neceſſity of being Traytors. *Quid eo infelicius, cui jam eſſe malum neceſſe eſt?*

The buſineſs is put ſomething farther home by *Catena* and *Gabutius*, who writ the life of *Pius quintus*, were reſident at *Rome*, one of them an Advocate in the Roman Court; their Books both printed at *Rome*, *con licenza*, and *con privilegio.* And now hear their teſtimonies of the whole buſineſs between the Queen and his Holineſs. 1588. 1605.

Pius quintus *publiſhed a Bull againſt Queen* Elizabeth, *declared her a Heretick, and deprived her of her Kingdom, abſolv'd her Subjects from their Oath of Allegiance, excommunicated her, and gave power to any one to rebel againſt her, &c.* This was but the firſt ſtep, he therefore thus proceeds, *He procures a Gentleman of* Florence *to move her Subjects to a rebellion againſt her for her deſtruction.* Farther yet, he thought this would be ſuch a real benefit to Chriſtendom to have her *deſtroyed*, that the Pope was ready *to aid in Perſon, to ſpend the whole Revenue of the* See Apoſtolick, *all the Chalices and Croſſes of the Church, and even his very clothes, to promote ſo pious a buſineſs as was the deſtruction of Queen* Elizabeth.

*Pio publicò una bolla & ſentezza contra Eliſabetta, dichiarandola hereticа, & priva del regno,—in tal forma concedendo che ciaſcuno andar contra le poteſſe &c. Girolamo Catena p. 114. Il quale . . . muoveſſe gli animi al ſollevamento per diſtruttione d' Elizabetta. Pag. 113. L' andare in perſona, impegnae tutte le ſoſtanze della ſede Apoſtolica, & calici, e i propriì veſtimenti. Pag. 117.*

The witneſſes of truth uſually agree in one. The ſame ſtory is told by (*a*) *Antonius Gabutius*, and ſome more circumſtances added. Firſt he names the end of the Popes deſign, it was *to take her life away, in caſe ſhe would not turn* Roman Catholick. *To atchieve this, becauſe no Legat could come into* England, *nor any publick Meſſenger from the* See Apoſtolick, *he imployed a Florentine Merchant* (*b*) *to ſtir her Subjects to a rebellion for her perdition.* Nothing but *Sollevamento, Rebellion, Perdition* and *Deſtruction* to the Queen could be thought upon by his *Holineſs.*

(a) *De vitâ & Geſtis Pii 5. lib. 3. cap. 9.* (b) *Qui incolarum animos ad Elizabethæ perditionem, rebellionis facto commoveret.*

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More yet; for when the Duke of *Alva* had ſeiz'd upon the Engliſh Merchants goods which were at *Antwerp*, the Pope took the occaſion, inſtigated the King of *Spain* to aid *the pious attempts* of thoſe who conſpir'd againſt the Queen: they are the words of *Gabutius*. This rebellion was intended to be under the conduct of the Duke of *Norfolk*, *Viro Catholico*, a Roman Catholick, *Gabutius* notes it, for fear ſome Heretick might might be ſuſpected of the deſign, and ſo the Catholicks loſe the glory of the action. However *Pius quintus intended to uſe the utmoſt and moſt extreme remedies to cure her hereſie, and all means to increaſe and ſtrengthen the rebellion.* I durſt not have thought ſo much of his *Holineſs*, if his own had not ſaid it; but if this be not worſe than the fiery ſpirit which our bleſſed Saviour reproved in *James* and *John*, I know not what is.

*Efflagitabat ab Rege ut Anglorum in Elizabetham pie conſpirantium ſtudia foveret.*

I have nothing to do to ſpecifie the ſpirit of *Paulus quintus* in the *Venetian* cauſe; this only, *Baronius* propounded the example of *Gregory the ſeventh* to him, of which how far ſhort he came, the world is witneſs. Our own buſineſs calls to mind the *Bulls* of Pope *Clement* the eight, in which the Catholicks in *England* were commanded to ſee that however the right of ſucceſſion did intitle any man to the Crown of *England*, yet if he were not a Catholick, they ſhould have none of him, but with all their power they ſhould hinder his coming in. This Bull *Bellarmine* doth extreamly magnifie, and indeed it was for his purpoſe, for it was (if not Author) yet the main encourager of *Catesby* to the Powder-Treaſon. For when *Garnet* would willingly have known the Popes mind in the buſineſs, *Catesby* eaſed him of the trouble of ſending to *Rome*, ſince the Popes mind was clear. I doubt not (ſaid *Catesby*) at all of the Popes mind, but that he, who commanded our endeavours to hinder his coming in, is willing enough we ſhould throw him out. It was but a reaſonable collection.

*Hildebrand.*

*Apol. adv. R. Angl.*

*Proceed. aga. Traytors.*

I ſhall not need to inſtance in the effects which this Bull produc'd; the Treaſon of *Watſon* and *Cleark*, two Engliſh *Seminaries*, are ſufficiently known, it was as a *Præludium* or warning piece to the great *Fougade*, the diſcharge of the Powder-Treaſon. Briefly, the caſe was ſo, that after the Publication of the *Bull* of *Pius quintus*, theſe Catholicks in *England* durſt not be good Subjects till *F. Parſons* and *Campian* got a Diſpenſation that they might for a while do it, and *rebus ſic ſtantibus* with a ſafe conſcience profeſs a general obedience in cauſes Temporal: and after the *Bull* of *Clement* a great many of them were not good Subjects, and if the reſt had not taken to themſelves the Priviledge which the Pope ſometimes gave to the Arch-biſhop of *Ravenna, either to do as the Pope bid them, or to pretend a reaſon why they would not:* we may ſay as *Creſwell* in defence of *Cardinal Allen*; *Certainly we might have had more bloody tragedies in* England, *if the moderation of ſome more diſcreetly temper'd had not been interpoſed.* However it is no thank to his *Holineſs*, his ſpirit blew high enough.

*Innoc. Detretal. de reſcript cap. ſi quando. Philop. pag. 212. n. 306.*

But I will open this ſecret no farther, if I may have but leave to inſtance once more. If I miſtake not, it was *Sixtus Quintus* who ſometimes pronounced a ſpeech in full *Conſiſtory*, in which he compares the Aſſaſinat of *Jaques Clement* upon *Henry* the third, to the exploits of *Eleazar* and *Judith*, where after having aggravated the faults of the murdred King, concluded him to have died impenitent, denied him the ſolemnities of *Maſs*, *Dirge* and *Requiem* for his Soul, at laſt he ends with a prayer, *That God would finiſh what in this (bloody) manner had been begun.* I will not aggravate the foulneſs of the thing by any circumſtances (though I cannot but wonder that his *Holineſs* ſhould ſay a prayer of ſo much abomination,) it is of it ſelf too bad.

*Sep. 11. 1589.*

If

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If his *Holineſs* be wrong'd in the buſineſs I have no hand in it; the ſpeech was printed at *Paris* three months after the murder of the King, and avouched for authentick by the approbation of three Doctors, *Boucher*, *Decreil*, and *Ancelein*; let them anſwer it, I waſh my hands of the accuſation, and only conſider the danger of ſuch Doctrines, if ſet forth with ſo great authority, and practis'd by ſo uncontroulable perſons.

*By Nichol. Nivelle, and Rollin Thierry.*

If the Diſciples of Chriſt, if Apoſtles, if the *See Apoſtolick*, if the fathers *Confeſſors* prove *Boutefeu's* and Incendiaries, I'le no more wonder if the people call for fire to conſume us, but rather wonder if they do not. And indeed although it be no rare or unuſual thing for a Papiſt to be *de facto* loyal and dutious to his Prince, yet it is a wonder that he is ſo, ſince ſuch Doctrines have been taught by ſo great Maſters, and at the beſt he depends but upon the Popes pleaſure for his Loyalty, which upon what ſecurity it reſts, you may eaſily gueſs from the antecedents.

Thus much for conſideration of the perſons who ask'd the Queſtion; they were Chriſts Diſciples, they were *James* and *John*.

But when *James* and *John* [*ſaw this*] Our next inquiry ſhall be of the cauſe of this their angry Queſtion. This we muſt learn from the foregoing ſtory. Chriſt was going to the feaſt at *Jeruſalem*, and paſſing through a Village of *Samaria* ask'd lodging for a night; but they perceiving that he was a Jew, would by no means entertain him, as being of a different Religion. For although God appointed that all of the ſeed of *Jacob* ſhould go up to *Jeruſalem* to worſhip, ἀνερρήθη δὲ ἐν ἑνὶ τόπῳ προσκύνεσις, yet the Tribes of the ſeparation firſt under *Jeroboam* worſhip'd in Groves and High places, and after the captivity being a mixt people, half Jew, half Gentile, procur'd a Temple to be built them by *Sanballat* their Preſident, near the City *Sichem* upon the mountain *Gerezim*, ſtiling themſelves *pertinentes ad Montem benedictum*, by alluſion to the words of God by *Moſes*, they ſhall ſtand upon the Mount *Gerezim* to bleſs the people, and theſe upon Mount *Ebal* to curſe. And in caſe arguments ſhould fail to make this ſchiſm plauſible, they will make it good by turning their Adverſaries out of doors. They ſhall not come near their bleſſed Mount of *Gerezim*, but faſtning an *Anathema* on them let them go to *Ebal*, and curſe there. And now I wonder not that theſe Diſciples were very angry at them who had loſt the true Religion, and neglected the offices of humanity to them that kept it. They might go near now to make it a cauſe of Religion; σεμνότερον ὄνομα τῆς εὐσεβείας (as *Nazianzen* ſpeaks) might ſeem to Apologize for them, and ſo it might if it had not led them to indiſcreet and uncharitable zeal. But men care not how far they go, if they do but once think they can make God a party of their Quarrel. For when Religion which ought to be the antidote of our malice, proves its greateſt incentive, our uncharitableneſs muſt needs run faſter to a miſchief, by how much that which ſtopt its courſe before, drives it on with the greater violence. And therefore as it is ordinary for charity to be called coldneſs in Religion, ſo it is as ordinary for a pretence of Religion to make cold charity.

*Ver. 50.*

*Chryſoſt. in hunc locum.*

*Joſephi antiq. Lib. 11. c. 6.*

*Poſtellus de linguis. lib. 12. Deut. 27.*

*Orat. 12.*

The preſent caſe of the Diſciples and the ſame ſpirit which, for the ſame pretended cauſe, is taken up by the perſons of the day, proves all this true; with whom fire and faggot is eſteem'd the beſt argument to convince the underſtanding, and the *Inquiſitors* of heretical pravity, the beſt Doctors and ſubtileſt Diſputants, determining all with a *Viris ignem, foſſam mulieribus*. For thus we had like to have ſuffered, it was miſtaken Religion that mov'd theſe Traitors to ſo damnable a Conſpiracy, not for any defence of their own cauſe, but for extirpation of ours.

*Decret. Carol. quinti, pro Flandris.*

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*Orat. 2. in Julian.*

For else what grievances did they groan under? *In quos eorum populum exæstuantem sollicitavimus? quibus vitæ periculum attulimus?* It was *Nazianzen*'s question to the *Apostate*. Give me leave to consider it as appliable to our present case, and try if I can make a just discovery of the cause that mov'd these Traitors to so accursed a Conspiracy.

1. Then there was no cause at all given them by us; none put to death for being a *Roman Catholick*, nor any of them punish'd for his Religion.

Vid. L. *Burleighs* book called Execution for Treason, not religion. King *James* his declaration to all Christian Kings and Princes, and the Lord Archbishop of *Canterbury* his speech in Star-chamber in *Burtons* case.

This hath been the constant attestation of our Princes and State since the first Laws made against *Recusants*, and the thing it self will bear them record.

From *primo* of *Elizabeth* to *undecimo*, the Papists made no scruple of coming to our Churches; Recusancy was not then so much as a Chrysome, not an *Embryo*. But when *Pius quintus* sent forth his *Breves* of Excommunication and Deposition of the Queen, then first they forbore to pray with us, or to have any religious communion. This although every where known, yet being a matter of fact, and so as likely to be denied by others as affirmed by us without good evidence; see it therefore affirmed expresly by an Act of Parliament in *Decimo tertio* of *Elizabeth*, which specifies this as one inconvenience and ill consequence of the *Bull*. [Whereby hath grown great disobedience and boldness in many, not only to withdraw and absent themselves from Divine Service, now most Godly set forth and used within this Realm, but also have thought themselves discharged of all obedience, *&c.*] Not only Recusancy, but likewise disobedience; therefore both Recusancy and disobedience.

Two years therefore after this *Bull*, this Statute was made if it was possible to nullifie the effects of it, to hinder its execution, and if it might be, by this means to keep them, as they had been before, in Communion with the Church of *England*, and obedience to her Majesty. This was the first Statute that concerned them in special, but yet their Religion was not medled with; For this Statute against execution of the Popes *Bulls* was no more than what had been established by Act of Parliament, in the sixteenth year of *Richard* the second, by which it was made *præmunire* to purchase *Bulls* from *Rome*, and the delinquents in this kind with all their [abettors, fautors, procurators, and maintainers to be referred to the Kings Council for farther punishment.] There was indeed this severity expressed in the Act of 13° of the Queen, that the putting them in Execution should be Capital; and yet this severity was no more than what was inflicted upon the Bishop of *Ely* in *Edward* the thirds time, for publishing of a *Bull* against the Earl of *Chester* without the Kings leave, and on the Bishop of *Carlisle*, in the time of *Henry* the fourth, for the like offence. Thus far our Laws are innocent.

But when this Statute did not take the good effect for which it was intended, neither keeping them in their ancient Communion nor obedience, but for all this, *Mayne*, *Campian*, and many others, came as the Popes Emissaries for execution of the Bull, the State proceeded to a farther severity, making Laws against Recusancy, against Seditious and Traitorous Books, and against the residence of *Romish* Priests in *England*, making the first finable with a pecuniary mulct; the two latter, Capital, as being made of a Treasonable nature. Of these in order.

1. The mulct which was imposed for Recusancy, was not soul-mony, or paid for Religion; and that for these reasons. 1. Because it is plain Religion did not make them absent themselves from our Churches, unless they had changed their Religion since the Bull came over. For if

Religion

Religion could conſiſt with their Communion with us before the Bull (as it's plain it did) then why not after the Bull, unleſs it be part of their Religion to obey the Pope, rather than to obey God commanding us to obey our Prince? 2. Their Recuſancy was an apparent miſchief to our Kingdom, and it was the prevention or diverſion of this that was the only or ſpecial end of theſe Laws. SERM. IX.

The miſchief is apparent theſe two ways. 1. Becauſe by their Recuſancy they gave atteſtation that they held the Bull to be valid; for elſe why ſhould they after the Bull deny their Communion, which before they did not? Either they muſt think the Queen for a juſt cauſe, and by a juſt power excommunicate, or why did they ſeparate from her Communion? Now if the Queen by vertue of the Bull was excommunicate, why ſhould they ſtop here? She was by the ſame depoſed, they abſolved from all Allegiance to her, and commanded to take arms againſt her. I confeſs it is no good argument of it ſelf, to ſay, The Pope might excommunicate the Queen, therefore depoſe her from her Kingdom; But this concludes with them ſufficiently, with whom excommunication not only drives from Spirituals, but deprives of Temporals, and is not to mend our lives but to take them away; I ſpeak how it is in the caſe of Princes, (and I ſhall anon prove it) for they being publick perſons from whoſe Depoſition more may be gotten, are like to ſuffer more, *ut ex tunc ipſe (Pontifex) vaſallos ab ejus fidelitate denunciet abſolutos, & terram exponat Catholicis occupandam*, as they are taught by Pope *Innocent* the third, in the eight *Lateran* Council: ſuch is their Excommunication for matter of Hereſie, as was this pretended in the Queens caſe, ſo that in reſpect of them the danger was apparent.

2. It is plain that Recuſancy and diſobedience came actually hand in hand; I ſay not that one was the iſſue of the other, but that they were coetaneous, for the ſame perſons that moved them to Recuſancy by vertue of the Bull, moved them to the execution of it *per omnia*. Now ſee whither this would tend! They by Recuſancy were better able to judg of their forces in *England*, and what party they were able to make for execution of the Bull, whileſt by that as by a diſcriminative cognizance they were pointed at, as Abettors of the Catholick cauſe.

Thus far they ſuffered not for their Religion or conſcience, unleſs it were againſt their conſcience to be good ſubjects, and then it was not Religion, at leaſt not Chriſtian, that was inconſiſtent with their Loyalty, and ſo hitherto in reſpect of us, their machination was altogether cauſeleſs.

2. For the ſecond (of which ſometimes they accuſe our laws) I mean the writing and publiſhing of Seditious and Traitorous Books, I ſhall not need to ſay any thing in defence of its being made Capital, for they were ever ſo, and of a high nature Treaſonable, and the Publiſhers of them by the Canons of the Church, were *ipſo facto* excommunicate. This I noted, becauſe the ſame cenſure involves more, by vertue of the ſame Canon: I mean, not only the ſeditious Libellers, but impugners of the Kings Regalties, as alſo the Bringers, Publiſhers, and Executioners of the Bull; as is to be ſeen in the conſtitution of Archbiſhop *Stephen*, in a Council held at *Oxford*. But ſecondly, whether they were or were not, it matters nothing; this I ſuppoſe was no part of their Religion, therefore this might be made Treaſon, and yet their Religion and peace of conſcience undiſturbed. 3. But the next is the main out-cry of all, the very *Conclamatum eſt* of the *Catholick* cauſe, if ſuffered; it was made Treaſon to be a Prieſt, or at leaſt if any of their Prieſts ſhould be found in *England* he

*Apud Linwood de ſenten. excommunicat. Item omnes illos excommunicationis innodamus ſententiâ qui pacem & tranquillitatem Domini Regis & Regni, injurioſe perturbare præſumunt, & qui jura Domini Regis injuſtè detinere contendunt.*

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he ſhould be adjudged a Traitor, and theſe Laws were not yet repealed, but then in execution.

When certain Sycophants told *Philip* of *Macedon*, that ſome of his diſcontented Subjects called him Tyrant, his anſwer was, *Rudes ſunt Macedones, & ſcapham vocant ſcapham.* I wiſh theſe men who object this, had the ſame ingenuity, and would acknowledge that the rudeneſs of a *Macedonian* tell-troth is no apparent calumny. And truly, as the caſe then ſtood, it was no worſe. For conſider that the ſtatute againſt Prieſts was not made till ſixteen years after the Bull of *Pius quintus*, and after much evidence both by the confeſſion of ſome Prieſts themſelves, and divers Lay-perſons, that at leaſt, many of them came into *England* with this errand, that they might inſtigate the Queens liege people to the Execution of it. This is very plain in the caſe of *Mayne* the Jeſuit, and *M. Tregion* who were executed at *Launſton* for the ſame buſineſs.

1577.

The State could not certainly know what would be the iſſue, but yet could not but think it likely to produce more and worſe conſequences for the future. *Leges autem juſtæ in facta conſtituuntur quia futura incerto ſunt.* The Queen then providing for her ſafety, baniſhed theſe Prieſts out of her dominions. This was all, and this done with ſo much lenity and moderation, as if of purpoſe to render good for their evil; ſuch was her innocence, and yet to provide for her ſafety, ſuch was her prudence. She gave them forty days time of preparation for their journey, impos'd no penalty for their longer ſtay in caſe that any of them were leſs healthful, or that the winds were croſs, or that the weather ſerv'd not: provided that during their ſtay, they gave ſecurity for their due obedience to her laws, and that they ſhould attempt nothing againſt her perſon or government, for this was all ſhe aim'd at; but if they obeyed not the Proſcription, having no juſt cauſe to the contrary, ſuch as were expreſſed in the Act, then it ſhould be adjudged their errand was not right, and therefore (not their Religion, but) their diſobedience Treaſonable.

*Tacitus lib. 3. Annal.*

This was the higheſt ἀκμὴ of the ſeverity of this State againſt them, now firſt I ſhall briefly ſhew that this proſcription which was the higheſt penalty, was for juſt cauſe, as the caſe then ſtood, and deſerved on their part. 2. It was but reaſonable, in caſe they obeyed not the proſcription, their ſtay ſhould be made Treaſon. 1. Becauſe the Prieſts did generally preach the Popes power either directly over temporals, or elſe in order to ſpirituals, of which the Pope being judge it would come to the ſame iſſue, and this was dangerous to the peace of the Kingdom, and intrenched too much upon the Regalty. In particular, the caſe of bringing from the See of *Rome*, and publiſhing of Bulls, was by the Lords of the Parliament in the ſixteenth year of *Richard* the ſecond, judg'd to be [clearly in derogation of the Kings Crown and of his Regalty, as it is well known and hath been of a long time known,] and therefore they proteſted [together, and every one ſeverally by himſelf, that they would be with the ſame Crown and Regalty in theſe caſes ſpecially, and in all other caſes which ſhall be attempted againſt the ſame Crown and Regalty in all points with all their power.] I hope then if the State in the time of Queen *Elizabeth* having far greater reaſon than ever, ſhall judge that theſe Bulls, the publiſhing of them, the Preaching of their validity, and reconciling by vertue of them her Subjects to the See of *Rome*, be derogatory to her Crown and Regalty, I ſee no reaſon She ſhould be frighted from her juſt defence with the bugbear of pretended Religion; for if it was not againſt Religion then, why is it now? I confeſs there is a reaſon for it, to wit, becauſe now the Popes power is an

Article

Article of Faith (as I ſhall ſhew anon) but then it was not with them, any more than now it is with us: but whether this will convince any man of reaſon I leave it to himſelf to conſider. SERM. IX.

But one thing is obſervable in that Act of Parliament of *Richard* the ſecond, I mean this clauſe, [ as it is well known, and hath been of a long time known. ] The Popes incroachments upon the State of *England* had been an old ſore, and by its eld almoſt habituate; but yet it grieved them nevertheleſs, nor was the leſs a fever for being hectical: but ſo it is that I am confident upon very good grounds, it may be made as apparent as the noon Sun, for theſe 600 years and upwards, that the Biſhops of *Rome* have exerciſed ſo extream and continual Tyranny and exactions in this Kingdom, that our condition was under him worſe than the State of the *Athenians* under their thirty Tyrants, or than our neighbours are now under their *Belgick* Tributes. So many grievances of the people, expilations of the Church, abuſes to the State, intrenchments upon the Royalties of the Crown were continued, that it was a great bleſſing of Almighty God, our Kingdom was delivered from them upon ſo eaſie terms, which *Groſthead* Biſhop of *Lincoln* thought would never be done, but in *Ore gladii cruentandi:* and now to have all theſe miſchiefs return *with more ſtrength* upon us by the attempts of theſe Prieſts, had been the higheſt point of indiſcretion and ſleepineſs. I ſaid [ *with more ſtrength* ] becauſe what anciently at the higheſt was thought but a priviledge of the Church, began now to be an Article of Faith, and therefore if admitted, would have bound ſtronger, and without all poſſibility of redreſs.

And now if after all this any man ſhould doubt of the juſtice of theſe Laws againſt the Prieſts obtruding upon the State the Popes power, I only refer him to the Parliament of *Paris*, where let him hold his Plea againſt thoſe great Sages of the Law, for their juſt cenſures upon *Florentinus Jacobus*, *Thomas Blanzius*, and *John Tanquerell*, who were all condemned to a ſolemn honorary penance and ſatisfaction to the State, and not without extream difficulty eſcaped death, for the ſame cauſe. But this is not all. I add 1561.

Secondly, the Pope had his Agent in *England* to ſtir up the Subjects to rebel againſt the Queen, as I proved before by the teſtimonies of *Catena* and *Gabutius*. It is not then imaginable that he ſhould ſo poorly intend his own deſigns, to imploy one on purpoſe, and he but a Merchant, and that the Prieſts who were the men, if any, moſt likely to do the buſineſs, ſhould be un-imployed. I ſpeak not of the argument from matter of fact, (for it is apparent that they were imployed, as I ſhewed but now,) but it is plain alſo that they muſt have been imployed, if we had had no other argument but a preſumption of the Popes ordinary diſcretion.

Things then remaining in this condition, what ſecurity could the Queen or State have without the abſence of thoſe men who muſt be the inſtruments of their miſchief? Thirdly, there was great reaſon thoſe men might be baniſhed who might from their own principles plead immunity from all Laws, and ſubordination to the Prince. But that ſo theſe Prieſts might, I only bring two witneſſes, leading men of their own Side. Thus *Bellarmine: The Pope hath exempted all Clerks from ſubjection to Princes.* The ſame is taught by *Emanuel Sà* in his *Aphoriſmes*, *Verbo Clericus*. I muſt not diſſemble that this Aphoriſm however it paſſed the Preſs at firſt, yet in the Edition of *Paris* it was left out. The cauſe is known to every man: For that it was meerly to ſerve their ends is apparent; for *Lib.* 1. *cap.* 28. *de Clericis.*

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for their French freedom was there taken from them, they durſt not *parler tout* ſo near the Parliament; but the Aphoriſm is to this day retain'd in the Editions of *Antwerp* and *Colein*.

If this be their Doctrine, as it is plain it is taught by theſe leading Authors, I mean *Sà* and *Bellarmine*, I know no reaſon but it may be very juſt and moſt convenient to deny thoſe men the Country from whoſe Laws they plead exemption.

Secondly, it was but reaſonable, in caſe they obeyed not the proſcription, their diſobedience ſhould be made Capital. For if they did not obey, then either they ſinned againſt their conſcience in diſobeying their lawful Prince, and ſo are αὐτοκατάκριτοι, and inexcuſable from the Laws penalty, which may be extended at the pleaſure of the Lawgiver, where there is no poſitive injuſtice in the diſproportion; or if they did not ſin againſt their conſcience, then of neceſſity muſt they think her to be no lawful Prince or not their lawful Prince, nor they her Subjects, and ſo *ipſo facto* are guilty of high Treaſon, and their execution was for *Treaſon*, *not Religion*, and ſo the Principal is evicted which I ſhall beg leave to expreſs in S. *Cyprians* language, *Non erat illa fidei Corona, ſed pœna perfidiæ; nec religioſæ virtutis exitus glorioſus, ſed deſperationis interitus.*

*De ſimplic. Prælat.*

For if *Valentius* baniſh *Euſebius* from *Samoſata*, and *Euſebius* obey not the edict, if *Valentius* puts him to death, it is not for his being a Chriſtian that he ſuffers death, but for ſtaying at *Samoſata* againſt the command of *Valentius*. Such was the caſe of the Prieſts, whom for juſt cauſe (as I have proved) and too apparent proof of ſeditious practices the Queen baniſhed. Now if the Queen was their lawful Sovereign, then were they bound to obey her Decree of exile, though it had been unjuſt, as was the caſe of *Euſebius*; or if they did not obey, not to think the Laws unjuſt for puniſhing their diſobedience. I ſay again, their Diſobedience, not their Religion: for that it was not their Religion that was ſtruck at by the juſtice of theſe Laws, but the ſecurity of the Queen and State only aim'd at, (beſides what I have already ſaid,) is apparent to the evidence of ſenſe. For when *Hart*, and *Boſgrave*, *Jeſuites* both, came into *England* againſt the Law, they were apprehended and impriſon'd: (for the Laws without juſt Execution were of no force for the Queens ſafety:) but when theſe men had acknowledg'd the Queens legitimate power, and put in their ſecurity for their due obedience, they obtain'd their pardon and their liberty. The ſame proceedings were in the caſe of *Horton* and *Riſhton*, all which I hope were not Apoſtates from their Order or Religion, but ſo they muſt have been or not have eſcap'd death, in caſe that their Religion had been made Capital. Laſtly, this Statute extended only to ſuch Prieſts who were made Prieſts ſince *Primo* of *Elizabeth*, and were born in *England*. It was not Treaſon for a *French* Prieſt to be in *England*, but yet ſo it muſt have been if Religion had been the thing they aim'd at. But 'tis ſo foul a Calumny, I am aſham'd to ſtand longer to refute it. The proceedings of the Church and State of *England* were juſt, honourable and religious, full of mercy and diſcretion, and unleſs it were that as *C. Fimbria* complain'd of *Q. Scævola*, we did not open our breaſts wide enough to receive the danger, there is no cauſe imaginable, I mean on our parts, to move them to ſo damned a conſpiracy, or indeed to any juſt complaint.

*Theodoret. l. 4. c. 14.*

Secondly, if theſe were not the cauſes (as they would fain abuſe the world into a perſwaſion that they were,) what was? I ſhall tell you, if you will give me leave ἄνωθεν τὴν πηγὴν διορύττειν, to derive it from its very head, and then I will leave it to you to judge, whether or no my Augury fails me.

Firſt,

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First, I gueſs that the Traitors were encouraged and primarily mov'd to this Treaſon from the prevailing opinion which is moſt generally receiv'd on that ſide of the lawfulneſs of depoſing Princes that are Heretical. I ſay generally receiv'd, and I ſhall make my words good, or elſe the blame ſhall lye on themſelves for deceiving me when they declare their own minds. I inſtance firſt in the Fathers of the Society. * *Bellarmine* teacheth that Kings *have no wrong done them if they be deprived of their Kingdoms when they prove Hereticks.* *Creſwell* in his *Philopater* goes farther, ſaying, *that if his Hereſie be manifeſt, he is depoſed without any explicite judicial ſentence of the Pope, the Law it ſelf hath paſſed the ſentence of depoſition.* And therefore

*Bonarſcius* is very angry at *Arnald* the French Kings Advocate, for affirming that Religion could be no juſt cauſe to depoſe a lawful Prince; if he had been brought up in their Schools he might have learnt another leſſon; [a] *papa Poteſt mutare regna & uni auferre atque alteri conferre tanquam ſummus Princeps ſpiritualis, ſi id neceſſarium ſit ad animarum ſalutem*, ſaith *Bellarmine*. He gives his reaſon too, *quia alioqui poſſent mali Principes impunè fovere Hæreticos*, which is a thing not to be ſuffered by his [b] *Holineſs*.

This Doctrine is not the private opinion of theſe Doctors, but *eſt certa, definita, atque indubitata virorum clariſſimorum ſententia*, ſaith [c] F. *Creſwell*, I ſuppoſe he means in his own Order; and yet I muſt take heed what I ſay, for *Eudæmon Johannes* is very angry with Sir *Edward Cooke* for ſaying it is the Doctrine of the Jeſuites. Do they then deny it? [d] No ſurely, but *Non eſt Jeſuitarum propria*, it is not theirs alone, *ſed ut Garnettus reſpondit, totius Eccleſiæ, & quidem ab antiquiſſimis temporibus conſenſione recepta Doctrina noſtra eſt*, and there he reckons up ſeven and twenty famous Authors of the ſame opinion. *Creſwell* in his *Philopater* ſays as much, if not more: [e] *Hinc etiam infert Univerſa Theologorum & Juriſconſultorum Eccleſiaſticorum Schola & eſt certum & de fide, quemcunque Principem Chriſtianum, ſi à religione Catholicâ manifeſtè deflexerit, & alios avocare voluerit, excidere ſtatim omni poteſtate ac dignitate ex ipsâ vi juris tum Humani tum Divini.* You ſee how eaſily they ſwallow this great Camel. Add to this that *Bellarmine* himſelf proves that the Popes temporal power, or of diſpoſing of Princes Kingdoms is a Catholick Doctrine, for he reckons up of this opinion, one and twenty *Italians*, fourteen *French*, nine *Germans*, ſeven *Engliſh* and *Scotch*, nineteen *Spaniards*, and theſe not *è fæce plebis*, but *è primoribus*, all very famous and very leading Authors.

You ſee it is good Divinity amongſt them, and I have made it good that it is a general opinion received by all their Side if you will believe themſelves; and now let us ſee if it will paſs for good Law as well as good Divinity.

It is not for nothing that the Church of *France* proteſts againſt ſome of their received Canons; if they did not, I know not what would become of their Princes. Their *Lillies* may be to day, and to morrow be caſt into the oven, if the Pope either call their Prince *Huguenot*, as he did *Henry* the fourth, or Tyrant, as *Henry* the third, or unprofitable for the Church or Kingdom, as he did King *Childeric*, whom Pope *Zechary*, *de facto* did depoſe for the ſame cauſe, and inſerted his act into the body of the Law as a precedent for the future, *quod etiam ex authoritate frequenti agit ſancta Eccleſia*, It is impaled in a *Parentheſis* in the body of the Canon, leſt depoſition of Princes ſhould be taken for news. The law is clear for matter of fact; the lawfulneſs follows.

[ *Hæreticis*

* *Nec ullæ eis injuria fiet ſi deponantur. Lib. 5. de Rom. Pontif. cap. 7. Ex ipſa vi juris & ante omnem ſententiam ſupremi Paſtoris ac Judicis contra ipſum prolatam. Lugduni impreſ. 1593. p. 106. n. 157. Amphith. honor. p. 117. Sed heus Arnalde à cujus inſtitutione hauſiſti nullam poſſe intercidere cauſam quæ regem cogat abire regno? Non religionis?*

a *Bellar. de Pon. R. c. 6. lib. 5.*

b *Cap. 7.*

c *Ubi ſuprà p. 107.*

d *Apol. pro Garnet. c. 3.*

e *Num. 157.*

*Contra Barclaium in princip. ferè.*

*Can. Alius. 1 cauſ. 15. q. 6.*

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[a] [ *Hæreticis licitum est auferri quæ habent,* ] and this not only from a private man, but even from Princes, [ *nam qui in majore dignitate est, plus punitur* ] or take it if you please in more proper terms. [b] [ *Dominus Papa Principem sæcularem deponere potest propter hæresim,* ] and so another may be chosen, like the *Palatines* and *Castellans* in *Poland*, just as if the King were dead, *Nam per hæresim plusquam civiliter mortuus censetur*, saith [c] *Simancha*, and that by vertue of a constitution of *Gregory* the ninth, by which every man is freed from all duty, homage, allegiance or subordination whatsoever due to a Heretick, whether due by a natural, civil, or political right; [ *aliquo pacto, aut quâcunque firmitate vallatum.* ] Et *sic nota* ( saith the gloss ) *quod Papa potest absolvere Laicum de juramento fidelitatis.*

a *Cl. 1. in Summa 23. q 7.*
b *Gl. cap. Excommunicamus. tit. de hæreticis. l. 5.*
c *Cap. 45. de pœnis.*

I end those things with the attestation of *Bellarmine*, *Est res certa & explorata posse Pontificem maximum justis de causis temporalibus judicare, atque ipsos Temporales Principes aliquando deponere.* And again that we may be sure to know of what nature this doctrine is, he repeats it; *Sic igitur de potestate in Temporalibus quod ea sit in Papa non Opinio, sed Certitudo apud Catholicos est.* And now let any man say if this be not a Catholick Doctrine, and a likely antecedent to have Treason to be its consequent.

*Contra Barclaium cap. 3.*

But I fix not here, only this, it is plain that this proposition is no friend to Loyalty; but that which follows is absolutely inconsistent with it, in case our Prince be of a different perswasion in matters of Religion. For,

2. It is not only lawful to depose Princes that are heretical, but it is necessary, and the Catholicks are bound to do it *sub mortali.* I know not whether it be so generally, I am sure it is as confidently taught as the former, and by as great Doctors.

*Lib. 5. de Rom. Pont. c. 7.*

*Ecclesia nimis graviter erraret si admitteret aliquem Regem, qui vellet impunè fovere quamlibet Sectam, & defendere hæreticos.* So *Bellarmine.* And again, *Non licet Christianis tolerare Regem hæreticum, si conetur pertrahere subditos ad suam hæresim.* But *F. Creswell* puts the business home to purpose, *Certè non tantùm licet, sed summâ etiam juris Divini necessitate, ac præcepto, imò conscientiæ vinculo arctissimo, & extremo animarum suarum periculo ac discrimine Christianis omnibus hoc ipsum incumbit, si præstare rem possint.* Under peril of their souls they must not suffer an heretical Prince to reign over them. *Possunt & debent eum arcere ex hominum Christianorum dominatu, ne alios inficiat, &c.*

*Ibid.*

*Philopat. p. 110 n. 162.*

*Pag. 106. n. 157.*

3. He that saith Subjects may and are bound to depose their Princes, and to drive them from all rule over Christians, if they be able, means something more: For what if the Prince resist? still he is bound to depose him if he be able. How if the Prince make a war? The Catholick subject must do his duty nevertheless, and war too, if he be able. He that says he may wage a war with his Prince, I doubt not but thinks he may kill him; and if the fortune of the war lights so upon him, the subject cannot be blamed, for doing of his duty.

It is plain that killing a Prince is a certain consequent of deposing him, unless the Prince be bound in conscience to think himself a Heretick when the Pope declares him so, and be likewise bound not to resist, and besides all this will perform these his obligations, and as certainly think himself heretical, and as really give over his Kingdom quietly, as he is bound. For in case any of these should fail, there can be but very slender assurance of his life. I would be loth to obtrude upon men the odious consequences of their opinions, or to make any thing worse which

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is capable of a fairer conſtruction; but I crave pardon in this particular, the life of Princes is ſacred, and is not to be violated ſo much as in thought, or by the moſt remote conſequence of a publick Doctrine: But here indeed it is ſo immediate and natural a conſequent of the former, that it muſt not be diſſembled. But what ſhall we think if even this blaſphemy be taught *in terminis?* See this too.

In the year 1407. when the Duke of *Orleans* had been ſlain by *John* of *Burgundy*, and the fact notorious beyond a poſſibility of concealment, he thought it his beſt way to imploy his Chaplain to juſtifie the act, pretending that *Orleans* was a Tyrant. This ſtood him in ſmall ſtead; for by the procurement of *Gerſon*, it was decreed in the Councel of *Conſtance*, that Tyranny was no ſufficient cauſe for a man to kill a Prince. But yet I find that even this Decree will not ſtand Princes in much ſtead. Firſt, becauſe the Decree runs [ *Ut nemo privatâ Authoritate, &c.* ] but if the Pope commands it, then it is *Judicium publicum*, and ſo they are never the more ſecure for all this. Secondly, becauſe *Mariana* tells us, that this Decree is nothing. *Namque id decretum (Concilii Conſtantienſis) Romano Pontifici Martino quinto probatum non invenio, non Eugenio aut Succeſſoribus, quorum conſenſu Conciliorum Eccleſiaſticorum ſanctitas ſtat.* Thirdly, becauſe though the Councel had forbidden killing of Tyrannical Princes even by publick Authority, though this Decree had been confirmed by the Pope, which yet it was not, yet Princes are never the more ſecure if they be convict of Hereſie, and therefore let them but add Hereſie to their Tyranny, and this Councel *Non obſtante* they may be killed by any man; for ſo it is determin'd in an Apology made for *Chaſtel*, *Licitum eſſe privatis & ſingulis Reges & Principes Hæreſeos & Tyrannidis condemnatos occidere, non obſtante Decreto Concilii Conſtantienſis*; And the Author of the Book *De juſtâ abdicatione Henrici* 3. affirms it not only lawful but meritorious.

*De Reg. & R. inſtit. lib. 1. c. 6.*

*Franc. Verum. Conſt. p. 2. c. 2.*

How much leſs than this is that of *Bellarmine? Si Temporalia obſint fini Spirituali, Spiritualis poteſtas poteſt & debet coercere Temporalem, omni ratione ac viâ.* If *omni ratione*, then this of killing him in caſe of neceſſity or greater convenience, muſt not be excluded. But to confeſs the buſineſs openly and freely; It is known that either the Conſent of the people, or the Sentence of the Pope, or Conſent of learned men, is with them held to be a *publicum Judicium*, and ſufficient to ſentence a Prince and convict him of Hereſie or Tyranny. That Opinion which makes the people Judge is very rare amongſt them, but almoſt generally exploded; that Opinion which makes the Learned to be their Judge, is I think proper to *Mariana* or to a few more with him; but that the Sentence of the Pope is a ſufficient conviction of him, and a compleat Judicial act, is the moſt Catholick Opinion on that Side, as I ſhall ſhew anon. Now whether the Pope, or Learned men, or the People be to paſs this Sentence upon the Prince, it is plain, that it is an Univerſal Doctrine amongſt them, that after this Sentence (whoſoever it be) it is then without Queſtion lawful to kill him, and the moſt that ever they ſay is, that it is indeed not lawful to kill a King, not lawful for a private man, of his own head, without the publick Sentence of his Judge, but when this Judge (whom they affirm to be the Pope) hath paſſed his ſentence, then they doubt not of its being lawful. That I ſay true I appeal to (a) *Gregory de Valentia*, (b) *Tolet*, (c) *Bellarmine*, (d) *Suarez*, (e) *Salmeron*, (f) *Serarius*, (g) *Molina*,

*De Pont. R. lib. 5. c. 6.*

*Vide P. D. M.* Image of both Churches.

(a) *Tom. 3. diſp. 5. q. 8. punct. 3.* (b) *In ſum. l. 5. c. 6.*

(c) *Apolog. ad R. Angl. c. 13.* (d) *Defenſ. fidei lib. 6. c. 4.* (e) *In 13. cap. ad Rom. diſp. 5.* (f) *Quæſt. p. in c. 3. Jud.* (g) *De juſt. & jure. tom. 4. tr. 3. d. 6.*

lina, (h) *Emanuel Sà*, (i) *Azorius*, (k) *Martinus Delrius*, (l) *Leſſius*, (m) *Gretſer*, (n) *Becanus*, (o) *Sebaſtan Heiſſius* (p) *Richeome*, (q) *Eudæmon Johannes*, (r) *Salianus*, (ſ) *Filliucius*, (t) *Adam Tanner*, and their great (u) *Thomas Aquinas*.

(h) *Aphoriſ. verb. Tyrannus.* 1. *Inſtit. Moral.* 2. *p. lib.* 11. *c.* 5. *q.* 10. (k) *In Hercul. Furent.*

(l) *De Juſtit. & jure. c.* 9. *dub.* 4. (m) *Chanueſauris polit.* (n) *In reſp. ad Aphoriſ. Calviniſtarum.* (o) *Contr. Calviniſt. Aphoriſm. c.* 3. *ad Aphor.* 1. (p) *In expoſtul. ad Henrici Reg. pro Societate.* (q) *In Apolog. pro Henrico Garnetto.* (r) *Ad annum Mundi* 2669. *n.* 7. (ſ) *Tract.* 29. *p.* 2. *de quinto præcepto Decal. n.* 12. (t) *Tom.* 3. *diſp.* 4. *q.* 8. *dub.* 3. *n.* 32. (u) *Opuſc.* 20. *& lib.* 1. *de regim. Præcip. c.* 6.

All theſe and many more that I have ſeen teach the lawfulneſs of killing Kings after publick ſentence, and then to beautifie the matter, profeſs that they deny the lawfulneſs of *Regicidium*, by a private Authority. For if the Pope ſentence him, then he is no longer a King, and ſo the killing of him is not *Regicidium*, and if any man doth kill him after ſuch ſentence, then he kills him not *privatâ Authoritate*, or *ſinè judicio publico*, which is all they affirm to be unlawful.

And thus they hope to ſtop the clamour of the world againſt them, yet to have their opinions ſtand intire, the way to their own ends fair, but the Prince no jot the more ſecure of his life. I do them no wrong, I appeal to the Authors themſelves, there I will be tryed. For that either the People, or that a Company of Learned men, or to be ſure the Pope may licenſe a man to kill the King, they ſpeak it with one voice, and tongue. And now after all this we may better gueſs what manner of counſel or threatning (for I know not which to call it) that was which *Bellarmine* gave ſometimes to King *James* of Bleſſed Memory, *Si ſecurus regnare velit Rex, ſi vitæ ſuæ & ſuorum conſulere cupiat, ſinat Catholicos frui religione ſuâ*. If this be good counſel, then in caſe the Catholicks were hindred from the free profeſſion of their Religion, at the beſt it was full of danger if not certain ruine. But I will no more rake this *Augæan* Stable, in my firſt Part I ſhewed it was too Catholick a Doctrine, and too much practis'd by the great *Ciſalpine* Prelate. I add no more, leſt truth it ſelf ſhould bluſh, fearing to become incredible.

*In lib. ſub nomine Torti. edit. Colon. Agrip.* 1610. *pag.* 21.

Now if we put all theſe things together, and then we ſhould prove to be Hereticks in their account, we are in a fair caſe both Prince and people, if we can but gueſs rightly at this we ſhall need I think to look no further why fire was called for to conſume both our King and Country, nor why we may fear it another time.

The Author of the *Epiſtle of comfort to the Catholicks in priſon*, printed by Authority in the year of the Powder-Treaſon, is very earneſt to perſwade his Catholicks not to come to our Churches or communicate with us in any part of our Divine Service, affrighting them with the ſtrange *terriculamenta* of half Chriſtians, Hypocrites, Denyers of Chriſt, in caſe they joyn'd with us in our Liturgy. Strange affrightments theſe, yet not much more than what is true if they eſteem us Hereticks. For if they think us ſo, we are ſo to them, and they communicating with us do as much ſin, as if we were ſo indeed.

Ἐπὶς Κλεικὸς ἢ Λαϊκὸς εἰσέλθῃ εἰς τὸ συναγωγὸν Ἰουδαίων, ἢ αἱρετικῶν συνέξαδε, ἀφοριζέσθω, καὶ ἐφοεζέσθω 36 *Can. Apoſt.* 33 *Laodic.* ὅτι ὡ δεῖ αἱρετικοῖς συνδρέχειν.

But if we be not Hereticks what need all this ſtir *permiſſu Superiorum*? the Counſel of Recuſancy was unreaſonable, dangerous, ſchiſmatical, and as the caſe then ſtood, very imprudent. In charity to their diſcretion we cannot but think them uncharitable in their opinion of us.

But

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But there is no need we ſhould diſpute our ſelves into a conjecture, themſelves ſpeak out and plain enough. Hear *Bellarmine* under the viſor of *Tortus*, affirming that the Kings Edict commanded the Catholicks to go to Hereticks Churches, ſpeaking of ours. But more plain is that of *Champ* the *Sorboniſt in his Treatiſe of Vocation of Biſhops. Therefore as Arrianiſm is a condemn'd Hereſie, and the Profeſſors thereof be Hereticks, ſo likewiſe is Proteſtaniſm a condemn'd Hereſie, and thoſe that profeſs it be alſo Hereticks.* *Apol. ad R. Augl. Cap. 11. pag. 149. Doway 1616.*

By this time we ſee too plainly that the ſtate of Proteſtant Princes is full of danger where theſe men have to do. They may be depoſed and expelled from the Government of their Kingdoms, they muſt be depoſed by the Catholicks under peril of their ſouls, it may be done any way that is moſt convenient, they may be rebelled againſt, fought with, ſlain. For all this, it were ſome eaſe, if here we might fix a *Non ultrà*. For perhaps theſe Princes might put in a Plea for themſelves, and go near to prove themſelves to be no Hereticks. All's one, for though they do, yet unleſs they can perſwade his *Holineſs* not to judge them ſo, or declare them Hereticks, all is to no purpoſe, for to him they muſt ſtand or fall. *Nam judicare an Rex pertrahat ad hæreſim necne pertinet ad Pontificem.* So *Bellarmine*. They need not ſtay till his Hereſie be of it ſelf manifeſt, he is then to be us'd like a Heretick *when by the Pope of* Rome *he ſhall be judg'd Heretical.*

But what matter is it if the Pope be judge, for if they may be depoſed, as good he as any elſe. What grievance then can this be to the ſtate of Princes more than the former? Yes, very much. 1. Becauſe the Pope by his order to ſpirituals may take away Kingdoms upon more pretences than actual hereſie. It is a large title, and may do any thing. *Bellarmine* expreſſes it handſomely, and it is the doctrine of their great *Aquinas*. *The Pope* (ſaith he) *by his Spiritual power may diſpoſe of the Temporalties of all the Chriſtians in the World, when it is requiſite to the end of the Spiritual power.* The words are plain that he may do it for his own ends (for his is the *Spiritual power*) that is, for the advancement of the *See Apoſtolick*, and thus (to be ſure) he did actually wiſh *Frederick Barbaroſſa*, *John* of *Navarre*, the Earl of *Tholouſe*, and our own King *John*. *Vbi ſupra.* *De regim. Princip.*

2. The Pope pretends to a power that to avoid the probable danger of the increaſe of hereſie he may take away a Territory from the right owner, as is reported by the Cardinal *D' Oſſat*, and this is ſoon pretended, for who is there that cannot make probabilities, eſpecially when a Kingdom is at ſtake? 3. We find examples that the Pope hath excommunicated Princes, and declar'd them hereticks when all the hereſie hath been a not laying their crowns at the feet of S. *Peter*. The caſe of *Lewis* the fourth is every where known, whom *John* the twenty third Excommunicated. *Platina* tells the reaſon. He called himſelf Emperor without the Popes leave, and aided the *Italian* deputies to recover *Millaine*. Doubtleſs a moſt damnable and fundamental hereſie. 4. How if it proves in the Popes account to be a hereſie to defend the immediate right of Princes to their Kingdoms, dependant only on God, not on the *See Apoſtolick*. If this be no hereſie, nor like hereſie to ſay it, I would fain learn the meaning of *Baronius* concerning the book of *Johannes de Roa*, who ſometimes had been a *Jeſuit*, but then chang'd his order, and became *Auguſtinian*, ſaying, *it was ſentenc'd to the fire before it had eſcaped the preſs*. And good reaſon, *Nihil enim tale à Patribus ſocietatis didicit*. Good men, they never taught him any ſuch doctrine as is contained in that peſtilent book, *de juribus principalibus defendendis & moderandis juſtè*. *In Clement. quinto.* *Baron. tom. 6. Annal. An. Dom. 447. n. 8.*

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*justé*. Now if this be heresie or like it, to preach such a Doctrine, then likely it will be judg'd heresie in Princes to do so, that is, to hold their Crowns without acknowledgment of subordination to S. *Peters* chair. And if it be not heresie to do so, it is in their account as bad, for so the *Jesuits* in their *Veritas defensa* against the Action of *Arnald* the Advocate affirm *in terminis*, that the actions of some Kings of *France* against the Pope in defence of their Regalties, were but *examples of rebellion, and spots to disgrace the purity of the French Lillies*. 5. Put case the Pope should chance to mistake in his sentence against a Prince, for the cause of heresie, yet for all this mistake, he can secure any man to take away the Princes life or Kingdom. His Lawyers will be his security for this point. For although in this case, the deposition of the Prince should be, and be acknowledged to be against Gods law, the Prince being neither Tyrant nor heretick, yet his Holiness commanding it, takes away the unlawfulness of it, by his dispensation. So *D. Marta*, and for this doctrine he quotes *Hostiensis*, *Felinus*, *Gratus*, the *Abbat*, the *Archbishop of Florence*, *Ancharanus*, *Johannes Andreas*, *Laurentius de Pinu*, and some others. Indeed his Divines deny this, *sed contrarium tamen observatur*, as it's very well observed by the same Doctor, for he brings the practice and example of Pope *Martin* the fifth, *Julius* the second, *Celestine* the third, *Alexander* the third, and *Sixtus quintus*, all which dispensed in cases acknowledged to be expresly against Gods law. 6. Lastly, How if the Pope should lay a claim to all the Kingdoms of the word, as belonging to S. *Peters* patrimony by right of spiritual preheminence? I know no great security we have to the contrary. For first, It is known he hath claimed the Kingdom of *England*, as feudatary to the *See Apostolick*. Which when I considered I wondred not at that new and insolent title which (a) *Mosconius* gives his *Holiness* of *Defensor fidei*. He might have added the title of (b) *Rex Catholicus*, and *Christianissimus*. For (c) *D. Marta* in his Treatise of *Jurisdiction*, which he dedicated to *Paulus quintus*, hath that for an argument why he dedicated his Book to him, because forsooth the Pope is the only Monarch of the World. But of greater authority is that of (d) *Thomas Aquinas* affirming, the Pope to be the vertical top of all power Ecclesiastical and Civil. So that now it may be true which the Bishop of *Patara* told the Emperor, in behalf of Pope *Sylverius*. (e) *Multos esse Reges, sed nullum talem, qualis ille, qui est Papa super Ecclesiam Mundi totius.*

*De Jurisd. cas. 64. n. 14.*

*Num. 17.*

(a) *Rex Anglorum est subditus Romano Pontifici ratione directi dominii quod in Regnum Angliæ & Hiberniæ Romana habet Ecclesia. Bellarm. Apol. adv. R. Angl. c. 3.*

(b) *De Majest. milit. Eccles. c. 1. pag. 25.*

(c) *Tibi à quo emanat omnis jurisdictio, unicus in orbe Pontifex, Imperator & Rex, omnium Principum superior, rerúmque & personarum supremus & Dominus. Epist. Dedicat.* (d) *2 Sent. dist. 44. & lib. 3. de Regim. Princ.* (e) *Lib. erat in Breviar. de causâ Nestorian. cap. 21.*

For these reasons I think it is true enough that the constituting the Pope the judge of Princes in the matter of deposition, is of more danger than the thing it self. The summ is this. However schism or heresie may be pretended, yet it is but during the Popes pleasure that Kings or subjects shall remain firm in their mutual necessitude. For if our Prince be but excommunicate or declar'd heretick, then to be a good subject will be accounted no better than irreligion and *Anti-Catholicism*. If the conclusion be too hard and intolerable, then so are the Premisses, and yet they pass for good Catholick doctrine among themselves.

But if truly and *ex animo* they are otherwise affected, they should do well to unsay what hath been said, and declare themselves by publick authority against such doctrines. And say whether or no their determinations

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minations shall be *de fide?* If they be, then all those famous Catholick Doctors, *Thomas Aquinas*, *Bellarmine*, *Creswell*, *Mariana*, *Emanuel Sà*, &c. are hereticks, and their Canons teach heresie, and Many of their Popes to be condemn'd as heretical, for practising and teaching deposition of Princes by an authority usurp'd against, and in prejudice of the Christian faith. But if their answers be not *de fide*, then they had as good say nothing, for the danger is not at all decreased, because if there be Doctors on both sides, by their own * assertion they may without sin follow either, but yet more safely if they follow the most received and the most authorized, and whither this rule will lead them, I will be judg'd by any man that hath considered the premisses. Briefly, either this thing must remain in the same state it is, and our Princes still expos'd to so extream hazards, or else let his *Holiness* seat himself in his chair, condemn these doctrines, vow against their future practice, limit his *ordo ad spiritualia*, contain himself within the limits of causes directly and meerly Ecclesiastical, disclaim all power, so much as indirect over Princes temporals, and all this with an intent to oblige all Christendom. Which when I see done, I shall be most ready to believe that nothing in Popery, doth either directly or by a necessary consequence destroy Loyalty to our lawful Prince, but not till then, having so much evidence to the contrary.

* Charity maintained by Cath. cap. 7.

Thus much was occasion'd by consideration of the cause of the Disciples *Quære* which was when they saw this, that their Lord and Master for his difference in Religion was turned forth of doors, which when they saw,

*They said, Lord.* ] It was well they ask'd at all, and would not too hastily act what they too suddenly had intended, but it was better that they ask'd Christ, it had been the best warrant they could have had, could they have obtain'd but a *Magister dixit*. But this was not likely, it was too strange a Question to ask of such a Master. *A Magistro mansuetudinis licentiam crudelitatis?* Nothing could have come more cross to his disposition. His spirit never was addicted to bloud, unless it were to shed his own. He was a Prince of peace and set forth to us by all the Symbols of peace and gentleness, as of a *sheep*, *a lamb*, *a hen*, a gentle twining vine, the *healing Olive*. And is it likely that such a one should give his *placet* to the utter ruine of a company of poor Villagers for denying him a nights lodging moved thereto by the foregoing scandal of a Schism? He knew better what it cost to redeem a man, and to save his life from destruction, than to be so hasty for his ruine. And if the Fathers *Confessors* who were to answer the Question of the day had but reflected upon this Gospel, they might have informed their penitents better than to have engaged them upon such Antichristian, and Treasonable practices, as to destroy an assembly of Christians, as to depose or kill a King.

It is the proper cognizance of Mahumetanism, by fire and sword to maintain their cause, and to propagate their Religion, by ruine of Princes and conquering their Kingdoms. But it is the excellency of Christianity, that by humility and obedience it made Princes tributary to our Dear Master, and homagers to his Kingdom. When *Valentinian* sent *Calligonus* his Chamberlain to S. *Ambrose* to threaten him from his faith, his answer was, *Deus permittit tibi ut impleas quod minaris. Ego patiar, quod est Episcopi, tu facies quod est spadonis.* He did not stir up the numerous people of his Dioceſs to rebel against the Emperor, or depose him, imployed no agent in his Court to undermine his

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ſecurity, nor aſſaſin to take his life. He and the reſt of thoſe good Fathers, would not have loſt their poſſibility of being Martyrs, for the world, unleſs it were by perſwading the Emperors to the Chriſtian faith. *We pray for all our Governours, that they might have long life, a ſecure government, a ſafe houſe, ſtrong armies, good ſubjects, quiet world.* So *Tertullian.* *Apologet.*

I had thought that the Doctrine and example of our B. Saviour, the practice Apoſtolical and primitive, had been ties enough to keep us in our obedience to God and the King, and in Chriſtian charity to all; but I find that all theſe precepts come to nothing, for the Apoſtles and primitive Chriſtians did not actually depoſe Kings, nor alter ſtates, nor call for fire to conſume their enemies: not becauſe it was ſimply unlawful ſo to do, or any way adverſe to the precepts of Chriſt, but becauſe they wanted Power. So *Bellarmine: The Church gave leave that the faithful ſhould obey* Julian, *becauſe then they wanted forces.* And *F. Creſwell* is very confident of the buſineſs, *They might without all Queſtion have appointed to themſelves other Kings and Princes, if the Chriſtians had been ſtrong enough to bring their intendments to paſs.* But becauſe they could not, therefore it was not lawful for them to go about it, nor is it for us in the ſame caſe, *eſpecially if the Prince hath quiet poſſeſſion, and a ſtrong guard about him, then by no means is it lawful for a ſingle man by his own authority to aſſault his Prince that rules Tyrannically.* So *Salmeron.* But who ſees not that this way murder may be lawful. For true it is God commanded us, ſaying, *Thou ſhalt not kill,* that is, if thou art not able to lift up thy hand, or ſtrike a ſtroak; thou ſhalt not blaſpheme, that is, if thou beeſt ſpeechleſs; thou muſt be obedient to thy Prince, that is, if thou canſt not tell how to help it. Good Doctrine this! And indeed it might poſſibly be ſomething if God had commanded our ſubordination to Princes only *for wrath,* for then *ſi vires adſint,* if we can defend our ſelves we are ſecure, we need not fear his wrath; but when he adds, *alſo for conſcience ſake,* I cannot ſufficiently wonder that any man ſhould obtrude ſo ſenſeleſs, ſo illiterate, and ſo impious an interpretation upon the Chriſtian world, under the Title of Catholick Doctrine. *De Pontif. R. l. 5. c. 7.* *Philopater p. 107. n. 158.* *Diſp 5. in c. 13. ad Roman.*

Chriſt when he was betrayed and ſeized upon by his Murderers could have commanded twelve Legions of Angels for his Guard, *Non defuerunt vires*; and in all humane likelihood ſuch a *Satellitium* as that would have mov'd them to a belief in him, or elſe I am ſure, might have deſtroyed the unbelievers. Shall I ſay more againſt this rude *gloſſema*? Then thus. It is falſe that the Primitive Chriſtians had not power to defend themſelves againſt their Perſecutors. Hear S. *Cyprian*; *Nemo noſtrum quando apprehenditur reluctatur, nec ſe adverſus injuſtitiam, & violentiam veſtram, quamvis nimius & copioſus noſter ſit Populus, ulciſcitur.* They could have reſiſted and that to bloud, but they had not ſo learned Chriſt. Prayers and tears were the arms of Chriſtians, and then they had a defence beyond all this, when they were hard put to it, *Mori potuerunt*, a ſubmiſſion of their bodies to Martyrdom was their laſt refuge.

Thus S. *Agnes, Lucia, Agatha, Chriſtina, Domitilla* ſav'd both their faith and chaſtity, *non armis, ſed ignibus & carnificis manu,* the tormentors laſt cruelty defended them from all ſucceeding danger.

I will not yet conclude, that, that which theſe men obtrude for Catholick Doctrine is flat and direct hereſie, I will inſtance but once more, and then I ſhall. In the fourth Council of *Toledo*, which

was

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was aſſembled when the Uſurping and Tyrannizing Goths did domineer in *Europe*, the moſt whereof were Tyrants, Uſurpers or Arrians; the Councel decreed, that if any man did violate the Life or Perſon of his King, *aut poteſtate Regni exuerit*, kill him or depoſe him, *Anathema ſit, &c.* He ſhould be accurſed in the ſight of God and his holy Angels, and together with all the companions of his iniquity, he ſhould be ſeparated from the Catholick Church. And now I hope I may ſay that theſe men who either practiſe or adviſe ſuch practiſes as killing or depoſing Kings, are as formally condemn'd for hereſie, and anathematiz'd, as ever was *Manichee* or *Cataphrygian*. I know not, but perhaps this might be thought of when the Jeſuits were inſcrib'd Hereticks upon the publick pillar before the *Louure* in *Paris*, upon their baniſhment: however, let them anſwer it as they may, it concerns them as much as their being Catholicks comes to, *Et conſiderent, quia quæ prædicant tantoperè verba, aut ipſorum ſummorum Pontificum ſunt ſuas fimbrias extendentium, aut illorum qui eis adulantur*, as ſaid *Æneas Sylvius*, but at no hand can it be Chriſtian Doctrine. *Degeſtis concil. Baſil. lib. 1.*

I inſtanc'd in theſe things to ſhew the *Antitheſis* between the Spirit of our Bleſſed Saviour, who anſwer'd the Queſtion of the Text, and the Fathers *Confeſſors*, of whom was ask'd the Queſtion of the day.

But give me leave to conſider them not only as miſ-informing their Penitents, but as concealing their intended purpoſe, for even this way, the perſons to whom the Queſtion was propounded made themſelves guilty of the intended machination. For by all Law (*a*) Eccleſiaſtical and (*b*) Civil he that conceals an intended Murder or Treaſon makes himſelf as much a party for concealing as is the Principal for contriving.

(a) *Cap. quanto de ſenten. excom. &c. de hiſto ibid. in 6. 13. q. 3. q. 3.*

(b) *l. 1. 5. eorum ad l. Silla niam. & l. 1. ſect. 1. 11 l. Cornel. de falſis l. qui ſquis ad l. Jul. Maj. ß.*

*Object.* But theſe Fathers *Confeſſors* could not be accuſed by vertue of theſe general Laws, as being exempt by vertue of ſpecial caſe, for they received notice of theſe things only in confeſſion, the ſeal of which is ſo ſacred and inviolable, that he is ſacrilegious who in any caſe doth break it open, though it be to avoid the greateſt evil that can happen, ſo *Bellarmine*; to ſave the lives of all the Kings in Chriſtendom, ſo *Binet*; though to ſave a whole Commonwealth from dammage, temporal or ſpiritual, of body or ſoul, ſo *Suarez*.

*Anol. adv. R. Anol. Caſaub. ad Front. Duc. In 2 part. D. Thom. diſp. 33. Sect. 1. n. 2.*

A conſiderable matter! On the one ſide we are threatned by ſacriledge, on the other by danger of Princes and Commonwealths, for the caſe may happen, that either the Prince and whole State may be ſuffered to periſh bodily and ghoſtly, or elſe the Prieſt muſt certainly damn himſelf by the ſacrilegious breach of the holy Seal of confeſſion. Give me leave briefly to conſider it, and, both for the acquittance of our ſtate in its proceedings againſt theſe Traytors, and for the regulating of the caſe it ſelf, to ſay theſe two things.

1. This preſent Treaſon was not revealed to theſe Fathers Confeſſors in formal confeſſion. 2. If it had, it did not bind to ſecreſie in the preſent caſe. Of the firſt, only a word.

1. It was only propounded to them in way of queſtion or conſultation (like this in the Text) as appeared by their own confeſſions, and the atteſtation of then Sir *Henry Mountague* Recorder of *London* to *Garnet* himſelf. It could not therefore be a formal confeſſion, and therefore not bind to the ſeal. It is the common opinion of their own Doctors: *Non enim inducitur obligatio ſigilli in confeſſione quam quis facit ſine ullo animo accipiendi abſolutionem, ſed ſolum conſilii petendi cauſâ.*

*Vide Caſaub. ep. ad Front. D. p. 133. D. Soto. in 4. l. Sent. d. 18. q. 4. art. 5. concl. 5. Navar. c. 8. n. 18. Suarez diſp. 33. Sect. 2. Coninck. de ſig. conf. dub 1. n. 7.*

2. It was propounded to theſe Fathers *Confeſſors* as a thing not ſubjicible to their penitential judicature, becauſe it was a fact not repented

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of, but then in agitation, and reſolved upon for the future. How then could this be a confeſſion, whoſe inſtitution muſt certainly be in order to abſolution, and how could this be in any ſuch order, when it was a buſineſs of which they could not expect to be abſolved, unleſs they hop'd to ſin with a pardon about their necks; and on condition God would be merciful to them in its remiſſion, would come and profeſs that they were reſolved to anger him? In reaſon this could be no act of repentance, neither could it, by confeſſion of their own ſide. It is the Doctrine of *Hoſtienſis*: and (*a*) *Navarre* and (*b*) Cardinal *Alban* confeſs it to be moſt commonly received.

(a) *Cap. Satisdos. 3. q. n. 116.*
(b) *In lucubrat. ad Bartolum. in L. ut vim. n. 22. ff. de juſtitia & jure.*

3. It was not only not repented of, but by them reputed to be a good action, and ſo could not be a matter of confeſſion. I appeal to any of their own *Manuals* and Penitentiary Books. It is culpable ſay they. I am ſure it is ridiculous in any man to confeſs and ſhrive himſelf of a good action, and that this was ſuch in their opinion, it's plain, by that impious anſwer of *Garnet*, affirming it a buſineſs greatly meritorious, if any good might thence accrue to the Catholick cauſe.

See proceed. againſt late Traytors.

4. By this their pretended confeſſion they endeavoured to acquire new complices, as is evident *in the proceedings againſt the Traytors*. They were therefore bound to reveal it, for it neither was nor could be a proper and formal confeſſion. That this is the common opinion of their own Schools, ſee it affirmed by *Ægidius Coninck*.

*Ubi ſupra.*

The firſt particular then is plain. Here neither was the form of confeſſion, nor yet could this thing be a matter of confeſſion, therefore ſuppoſing the ſeal of confeſſion to be ſacredly inviolable in all caſes, yet they were highly blameable for their concealment in the preſent.

2. But the truth of the ſecond particular is more to be inquired of. That is, that though theſe things had been only revealed in confeſſion, and this confeſſion had been formal and direct, yet they were bound in the preſent caſe to reveal it, becauſe the ſeal of confeſſion is not ſo inviolable, as that in no caſe it is to be broken up, and if in any, eſpecially it may be opened in the caſe of Treaſon.

I never knew any thing cryed up with ſo general a voice upon ſo little ground, as is the *Over-hallowed* Seal of confeſſion.

True it is, that an ordinary ſecret committed to a friend in civil commerce, is not to be revealed upon every cauſe, nor upon many, (but upon ſome it may, as they all confeſs.) If thus, then much rather is this to be obſerved in the revelation of the ſecrets of our conſciences, not only from the ordinary tye to ſecrecy, but likewiſe leſt ſins ſhould grow more frequent, if ſo great a remedy of them be made ſo odious, as to expoſe us to a publick infamy or danger of the Law. The Councel therefore that firſt introduc'd this obligation was very prudent and reaſonable, pleads a thouſand years preſcription, and relies upon good conveniences. This is all that ever could be prov'd of it (as may appear anon) but theſe are too weak a Baſe, to build ſo great a ſtructure on it, as to make it ſacriledge, or any ſin at all, to reveal confeſſions in ſome caſes.

1. For firſt, if becauſe it is delivered as a ſecret, and ſuch a ſecret, it is the more cloſely and religiouſly to be kept; it is true, but concludes no more, but that it muſt be a greater cauſe that muſt authorize a publication of this, than of the ſecrets of ordinary commerce between friend and friend.

2. If

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2. If the licenſing of publication of confeſſion be a way to make confeſſion odious, and therefore that it may not be publiſh'd, I ſay if this concludes, then on the contrary it concludes far more ſtrongly, that therefore in ſome caſes it may be publiſhed, becauſe nothing can make a thing more odious and intolerable, than if it be made a cover for grand impieties, ſo as to engage a true Subject, quietly and knowingly to ſee his Prince murdred.

3. If it be diſcouragement to the practice of confeſſion that ſome ſins revealed in it muſt be publiſhed, though with peril to the Delinquents fame and life, then it will be a far greater diſcouragement to the ſin, when that it ſhall by an univerſal judgment be ſo deteſted, that its concealment may not be permitted, though it be with the hazard of diſcouraging the Holy duty of confeſſion: and when the being guilty of ſuch a ſin, ſhall reduce men into ſuch ſtreights, that either they ſhall want the benefit of abſolution, or ſubmit themſelves to a publick ſatisfaction, and ſo even in this particular the benefit is far greater than the imaginary inconvenience.

The conveniences of the Seal force no more than that it is convenient to be obſerved, not ſimply and abſolutely in all caſes neceſſary. And perhaps *Suarez* the great Patron of it perceived it, however he layes the burden, *ſuper communi conſenſu Eccleſiæ, ejuſque perpetuâ traditione.* If then I can ſhew, that there is no ſuch *Catholick* conſent of the preſent Church, nor any univerſal tradition of the *ancient* Church for the inviolable Seal, but plainly the contrary, then our Church in her permiſſion of the Prieſts to reveal ſome confeſſions is as inculpable as thoſe of the preſent Church, who (beſides her ſelf) teach and practiſe it, and as the Primitive Church, whoſe example in this (as in other things) ſhe ſtrictly follows.

*In 3. part. D. Thom. diſp. 33. ſect. 1. n. 21*

Of the firſt. The Church of *England*, which obſerves the Seal of confeſſion as ſacredly as Reaſon or Religion it ſelf can poſſibly permit, yet forbids not diſcloſure in caſe of Murder or Treaſon, but in theſe particulars leaves us intire in our obedience to the common Laws of *England*, and theſe command it.

*Can. 113. A. D. 1604.*

That the Church of *England* gives leave in ſome caſes to reveal confeſſions, is argument enough to prove that the Seal is not founded upon the conſent of the preſent *Catholick Church*. For it is no more a begging of the Queſtion (nor apparently ſo much) to ſay, the Church of *England* is a part of the Catholick Church, and therefore her conſent is required to make a thing univerſal, than to ſay, the Church of *Rome* is the whole *Catholick Church*, therefore her conſent is ſufficient to make a thing Catholick. But I ſhall not need to proceed this way. For,

1. It is apparent that of their own ſide *Altiſidiorenſis* largely and profeſſedly proves the lawfulneſs of publication in ſome caſes, as is to be ſeen, *Lib.* 4. *Summæ tract.* 6. *cap.* 3. *q.* 7. and *Garnet* himſelf, the man who if any had moſt need to ſtand in defence of the *Seal*, that the pretence of it might have defended him, yet confeſſed of his own accord, *Leges quæ celare hæc prohibent apprimè eſſe juſtas & ſalutares.* He adds his Reaſon, (and that is more than his Authority,) for (ſaith he) it is not fitting that the life and ſafety of a Prince ſhould depend upon the private niceties of any mans conſcience. If two, nay if one diſſent, it is enough to deſtroy a conſent. But ſee farther.

*Actio in prodit. lat. p. 99.*

There are many caſes, generally confeſſed amongſt themſelves, in which

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which the Seal of formal and (as they love to ſpeak) *Sacramental* confeſſion may be broken open. I inſtance but in two or three.

*Practic. crim. Eccleſiaſt. cap. 109. Reſol. de Matrimon.*

Firſt, confeſſion may be reveal'd to clear a doubtful caſe of marriage. It is the opinion of many great *Canoniſts*, as you may ſee them quoted by *Suarez de Paz.* and *Covaruvias*, and the caſe of the *Venetian* who married a Virgin that was both his Siſter and Daughter: and that at *Rome* under Pope *Paul* the third almoſt to like purpoſe, were long diſputed on both ſides, whether they were to be revealed or not, ſo that at moſt, it is but a doubtful matter in ſuch caſes, whether the tye of ſecrecy doth oblige. Now if for the proof of marriage the ſeal may be broken up, that man and wife might live contentedly and as they ought, ſtrange it ſhould be unlawful to reveal confeſſions in caſe of Treaſon, for the ſafety of a Prince or State!

2. In caſe of Hereſie the Seal binds not, by their own general confeſſion. It is a rule amongſt them,

*Hæreſis eſt crimen quod non confeſſio celat.*

Now I would fain learn why Treaſon is not as revealable as Hereſie? Is Hereſie dangerous to Souls? Then ſurely ſo is Treaſon, unleſs it be none, or a very ſmall crime. May Hereſie infect others? So may Treaſon, as it did in the preſent. It may then as well be revealed as Hereſie. Now that it may ſomething rather, I have theſe Reaſons. 1. Becauſe it is not ſo certain that ſuch an opinion is Hereſie as that ſuch a fact is Treaſon. 2. Becauſe although both Treaſon and real Hereſie be damnable and dangerous to Souls, yet Hereſie kills no Kings as Treaſon doth. I confeſs that Hereſie may, and doth teach it, but then it degenerates into Treaſon. Now if ſome Hereſie may be Treaſon, then that Treaſon is Hereſie, and ſo a caſe of Treaſon may occur, in which from their own confeſſion, Treaſon is revealable.

3. By the moſt general voice of their own ſide any man may licence his Confeſſor to reveal his confeſſion. It is the doctrine of *Scotus*, *Durandus*, *Almain*, *Navarre*, *Medina*, and generally of all the *Thomiſts*. I infer, if a private man may licence his Confeſſor to reveal his confeſſion, then the Seal of confeſſion is not founded upon any divine commandment, for if it were, the Penitent could not give the Prieſt licenſe to break it. But if the Penitent may give his Confeſſor leave, becauſe the tye of ſecrecy is a bond in which the Prieſt ſtands bound to the Penitent, and he giving him leave, remits of his own right, then much rather may a whole State authorize this publication, for whatever perſonal right a private man hath, that the whole State hath much rather, for he is included in it as a part of the whole, and in ſuch caſes as concern the whole Commonwealth (as this of Treaſon doth moſt eſpecially) the Rule of the Law holds without exception, *Refertur ad univerſos quod publicè fit per majorem partem*, the Delinquent gives leave to the publication of confeſſion, therefore becauſe the whole State doth, whereof he is one Member. I add, that in the caſe of Treaſon this is much rather true, for here the Delinquent loſeth all his right whatſoever, prædial, perſonal, and of priviledge, and therefore the Commonwealth can the better licence the publication, and the breach of the bond of ſecrecy, in which the Confeſſor ſtood tyed to the Penitent by vertue of implicit ſtipulation.

*L. quod Major ff. ad Municipalem.*

*ff. de regul juris. ad fect. refertur. L. 7. ſect. ult. ff. de pact.*

4. Laſtly, even in ſpecial in the very caſe of Treaſon confeſſed, many of their own do actually practiſe a publication, when either they are loyal of themſelves, or dare not be otherwiſe.

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I inſtance firſt in the Church of *France*. For this ſee *Bodinus*, who reports of a *Norman* Gentleman whom his *Confeſſor* diſcovered for having confeſſed a Treaſonable purpoſe he ſometimes had, of killing *Francis* the firſt, of which he was penitent, did his penance, craved abſolution, obtain'd it, but yet was ſentenc'd to the Axe by expreſs commiſſion from the King to the Parliament of *Paris*. The like confeſſion was made by the Lord of *Haulteville* when he was in danger of death, which when he had eſcaped, he incurred it with the diſadvantage of publick infamy upon the Scaffold. I inſtance not in the caſe of *Barriere*, it is every where known as it is reported partly by *Thuanus*, but more fully by the Author of *Hiſtoire de la paix*. Nor yet is *France* ſingular in the practice of publication of confeſſed Treaſon. For at *Rome* there have been examples of the like, I mean of thoſe who confeſſed their purpoſe of killing the Pope, who were revealed by their *Confeſſors*, and accordingly puniſh'd.

*De republ. lib. 2. cap. 5.*

*Hiſtoire de la paix.*

*Dominic. à Soto-mamb. 2. q. 4. concl. 2. de rat. regendi ſecret.*

Thus then the firſt pretence proves a nullity, and either our Laws are juſt in commanding publication of confeſſion in caſe of Treaſon, or themſelves very culpable in teaching and practiſing it in the ſame, and in caſes of leſs moment. The ſecond is like the firſt, for it is extreamly vain to pretend that the ſeal of confeſſion is founded upon *Catholick* tradition. Judge by the ſequel.

The firſt word I hear of concealing confeſſions is in *Sozomen*, relating how the *Greek Church* about the time of *Decius* the Emperor, ſet over the penitents a publick penitentiary Prieſt, who was bound to be *Vir bonæ converſationis, ſervanſque ſecretum, a good man and a keeper of ſecrets*; for indeed he was bound to conceal ſome crimes, in particular thoſe which an Adultereſs had confeſſed, I mean concerning her Adultery; as appears in the Canons of S. *Baſil*. But yet this Prieſt who was ſo tyed to a religious ſecrecy did *publiſh many of them in the Congregation before the people*, that they might reprove the delinquent and diſcountenance the ſin. The ſame ſtory is reported by *Caſſiodore*, and *Nicephorus* from the ſame Author.

*Lib. 7. hiſt. c. 16* Τὰς μοιχὰς διὰ τοῦτο γυναῖκας καὶ ἐξαρχὰς εἶναι δι' ἀλλήλων τὴν ἀσέλγειαν ἐκκαλύπτειν οἱ Πατέρες ἡμῶν. *Epiſt. ad Amphil.*

The lawfulneſs and practice of publication in ſome caſes is as clear in *Origen*. *If* (ſaith he) *the Phyſician of thy ſoul perceives thy ſins to be ſuch as to need ſo harſh a remedy as to have them publiſhed before the aſſemblies of the people, that others may be admoniſhed, and thou the better cured; he need be very deliberate, and skilful in the application of it.* Hitherto no ſuch thing as an Univerſal tradition for the pretended inviolable *ſacramental ſeal*; for *Origen* plainly, and by them confeſſedly ſpeaks of ſuch ſins as firſt were privately confeſſed to the Prieſt; how elſe ſhould he deliberate of their publication? but yet he did ſo, and for all the ſeal of confeſſion, ſometimes opened many of them, to no fewer witneſſes than a whole aſſembly. Thus it was in the *Greek Church* both Law and Cuſtom. But now if we look into the *Latine Church* we ſhall find that it was taken up from example of the *Greeks*, and ſome while practis'd, that ſome particular ſins ſhould be publiſhed in the Church before the Congregation, as it is confeſſed in the Council of *Mentz*, and inſerted by *Burchard* into his *Decree*.

*Homil. 2. in 37. Pſal.*

*Cap. 10. & 21. l. 19. c. 37.*

But when the *Lay* piety began to cool, and the zeal of ſome Clergymen wax too hot, they would needs heighten this *cuſtom* of publication of *ſome* ſins to a *Law* of the publiſhing of *all* ſins. This being judg'd to be inconvenient, expreſſed the firſt decree for the ſeal of confeſſion in the *Latin Church*. Now ſee how it is utter'd, and it will ſufficiently inform us both of the practice and the opinion which *Antiquity* had of the obligation to the ſeal.

*Illam*

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*Decret. S. Leonis. P. M. Epist. 80. ad episc. Campan.*

*Illam contra Apostolicam regulam præsumptionem*, &c. that is, *it was against the Apostolical ordinance that a Law should enjoyn that the Priest should reveal all those sins which had been told him in confession.* It might be done so it were not *requir'd* and *exacted*, and yet might be so *requir'd*, so it were not a publication of all. *Non enim omnium hujusmodi sunt peccata*; saith S. *Leo*, some sins are inconvenient to be published, it is not fit the world should know all, therefore, some they might, or else he had said nothing. The reason which he gives makes the business somewhat clearer, for he derives it not from any simple necessity of the thing or a *Divine Right*, but lest men out of inordinate love to themselves, *should rather refuse to be wash'd than buy their purity with so much shame. The whole Epistle hath many things in it excellently to the same purpose.*

I say no more, the Doctrine and practice of antiquity is sufficiently evident, and that there is nothing less than an *Universal tradition* for the seal of confession to be observed in all cases, even of sins of the highest malignity.

Thus these Fathers *Confessors* are made totally inexcusable by concealing a Treason which was not revealed to them in a formal confession, and had been likewise culpable though it had, there being as I have shown, no such sacredness of the *Seal* as to be inviolable in all cases whatsoever.

I have now done with the several considerations of the persons to whom the Question was propounded, they were the Fathers *Confessors* in the day, but it was Christ the Lord in my text. The Question it self follows.

*Shall we command fire to come from heaven and consume them?*

The Question was concerning the fate of a whole Town of *Samaria*, in our case it was more; of the Fate of a whole Kingdom. It had been well if such a Question had been silenc'd by a direct negative or (as the Judges of the Areopage used to do) put off *ad diem longissimum*, that they might have expected the answer three Ages after.

*De morte hominis nulla est cunctatio longa,*

No demurr had been too long in a case of so much and so royal bloud, the bloud of a King, of a Kings Children, of a Kings Kingdom. Γεραμὸς Γεραμοῖό τε παῖδες, King and Kingdom should have been made a solemn sacrifice to appease their solemn deliberate malice. I said deliberate, for they were loth to be malicious without good advice, and therefore they ask'd their question, worthy of an Oracle, even no less than *Delphick*, where an evil spirit was the *Numen*, and a Witch the Prophet. For the Question was such of which a Christian could not doubt, though he had been fearfully scrupulous in his resolutions. For whoever question'd the unlawfulness of murder, of murdering innocents, of murdering them who were confessed righteous? for such was their proposal, being rather willing that *Catholicks* should perish with those whom they thought hereticks, than that there should be no bloud spilt. But to the question: it was fire they called for. The most mercileſs of all the Elements. No possibility of relenting when once kindled and had its object. It was the fittest instrument for mercileſs men, men of no bowels, whose malice like their instrument, did *agere ad extremum suarum virium*, work to the highest of its possibility. Secondly, It was fire indeed they called for, but not like that in my text, not

fire

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fire from heaven. They might have called as long and as loud as thoſe Prieſts did, who conteſted with *Eliſha*, no fire would have come from heaven to have conſum'd what they had intended for a ſacrifice. Gods *Anathema's* poſt not ſo faſt as ours do. *Deus non eſt ſicut homo.* Man curſeth often when God bleſſeth, men condemn whom God acquits, and therefore they were loth to truſt God with their cauſe, they therefore take it into their own hands. And certainly if to their *Anathema's* they add ſome faggots of their own, and gunpowder, 'tis odds but then we may be conſum'd indeed, and ſo did they, their fire was not from heaven.

Laſtly, it was a fire ſo ſtrange, that it had no example. The Apoſtles indeed pleaded a miſtaken precedent for the reaſonableneſs of their demand, they deſir'd leave to do but *even as Elias did.* [The *Greeks* only retain this clauſe, it is not in the Bibles of the Church of *Rome*] and really theſe *Romano-barbari* could never pretend to any precedent for an act ſo barbarous as theirs. *Adrimelech* indeed kill'd a King, but he ſpar'd the people, *Haman* would have killed the people, but ſpared the King, but that both King and people, Princes and Judges, branch, and rush and root ſhould die at once (as if *Caligula's* were actuated and all *England* upon one head) was never known till now, that all the malice in the world met in this as in a center. The *Sicilian* Evenſong, the Mattins of S. *Bartholomew*, known for the pitileſs and damn'd maſſacres, were but κάπνυ σκιὰς ὄναρ, the dream of the ſhadow of ſmoak if compar'd with this great fire. *In tam occupato ſæculo fabulas Vulgatis nequitia non invenit.* This was a buſie age; *Heroſtratus* muſt have invented a more ſublim'd malice than the burning of one Temple, or not have been ſo much as ſpoke of ſince the diſcovery of the *Powder-Treaſon.* But I muſt make more haſte, I ſhall not elſe climb the ſublimity of this impiety. *Nero* was ſometimes the *populare odium* was popularly hated, and deſerv'd it too, for he ſlew his Maſter, and his wife, and all his family once or twice over, opened his mothers womb, fired the City, laught at it, ſlandered the Chriſtians for it, but yet all theſe were but *principia malorum*, the very firſt rudiments of evil. Add then to theſe, *Herod's* Maſter-piece at *Ramah*, as it was decyphered by the tears and ſad threnes of the Matrons in an Univerſal mourning for the loſs of their pretty infants, yet this of *Herod* will prove but an *infant* wickedneſs, and that of *Nero*, the evil but of one city. I would willingly have found out an example, but I ſee I cannot, ſhould I put into the ſcale the extract of all the old *Tyrants* famous in Antique ſtories,

*Briſtonii ſtabulum Regis, Buſiridis aras,*
*Antiphatæ menſas & Taurica regna Thoantis,*

Should I take for true ſtory the higheſt cruelty as it was fancied by the moſt hieroglyphical *Egyptian*, this alone would weigh them down, as if the *Alpes* were put in ſcale againſt the duſt of a balance. For had this accurſed Treaſon proſper'd, we ſhould have had the whole Kingdom mourn for the ineſtimable loſs of its chiefeſt glory, its life, its preſent joy, and all its very hopes for the future. For ſuch was their deſtin'd malice, that they would not only have inflicted ſo cruel a blow, but have made it incurable, by cutting off our ſupplies of joy, the whole ſucceſſion of the *line Royal.* Not only the Vine it ſelf, but all the *Gemmulæ*, and the tender *Olive branches* ſhould either have been bent to their intentions, and made to grow crooked, or elſe been broken.

And

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And now after ſuch a ſublimity of malice, I will not inſtance in the ſacrilegious ruine of the neighbouring Temples which needs muſt have periſhed in the flame, nor in the diſturbing the aſhes of our intomb'd Kings devouring their dead ruines like *Sepulchral dogs*, theſe are but minutes, in reſpect of the ruine prepared for the living Temples.

*Prudent. hymn.*

*Stragem ſed iſtam non tulit*
*Chriſtus cadentum Principum*
*Impune, ne forſan ſui*
*Patris periret fabrica.*
*Ergo quæ poterit lingua retexere*
*Laudes Chriſte tuas, qui domitum ſtruis*
*Infidum populum cum Duce perfido?*

Let us then return to God *the cup of thankſgiving*, he having poured forth ſo largely to us of *the cup of ſalvation.* We cannot want wherewithall to fill it, here is matter enough for an eternal thankfulneſs, for the expreſſion of which a ſhort life is too little; but let us here begin our *Hallelujahs* hoping to finiſh them hereafter, where the many quires of Angels will fill the conſort.

*Pſal.* 135. *v.* 20, 21.

*Praiſe the Lord ye houſe of Levi, ye that fear the Lord, Praiſe the Lord. Praiſe the Lord out of Sion, which dwelleth at Jeruſalem.*

FINIS.

# THE Whole Duty OF THE CLERGY IN LIFE, BELIEF, AND DOCTRINE:

Deſcribed, and preſſed effectually upon their Conſciences in Two Sermons on *Tit.* 2. 7, 8.

Preached in ſo many ſeveral

# VISITATIONS.

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BY

The Right Reverend Father in God, *Jeremy* late Lord Biſhop of *Down* and *Connor*.

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Tho. Tomkyns, *RR*^imo *in Christo Patri ac Domino* D^no Gilberto *Divinâ Providentiâ Archi-Episcopo* Cantuarienſi *à Sacris Domeſticis.*

SERM. X.

# THE Miniſters Duty IN LIFE and DOCTRINE.

## SERMON X.

TIT. 2. 7, 8.

*In all things ſhewing thy ſelf a pattern of good works: In Doctrine ſhewing uncorruptneſs, gravity, ſincerity; Sound Speech that cannot be condemned, that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you.*

AS God in the Creation of the World firſt produced a maſs of matter, having nothing in it but an obediential capacity and paſſivity; which God ſeparating into claſſes of diviſion, gave to every part a congruity to their reſpective forms, which in their diſtinct Orbs and Stations they did receive in order, and then were made beauteous by ſeparations and a new Oeconomy; and out of theſe he appointed ſome for Servants, and ſome for Government; and ſome to eat, and ſome to be eaten; ſome above, and ſome below; ſome to be uſeful to all the reſt, and all to miniſter to the good of man, whom he made the Prince of the Creation, and a Miniſter of the Divine glory: So God hath alſo done in the new Creation; all the world was concluded under ſin, it was a corrupt maſs, all mankind *had corrupted themſelves*; but yet were capable of Divine influences, and of a nobler form, producible in the new birth: here then Gods Spirit moves upon the waters of a Divine Birth, and makes a ſeparation of part from part, of corruption from corruption; and firſt choſe ſome Families to whom he communicated the Divine influences and the breath of a nobler life; *Seth* and *Enoch*, *Noah* and *Abraham*, *Job* and *Bildad*, and theſe were the ſpecial Repoſitories of the Divine Grace, and Prophets of righteouſneſs to glorifie God in themſelves, and in their Sermons unto others. But this was like encloſing of the Sun; he that ſhuts him in, ſhuts him out; and God who was and is an infinite goodneſs, would not be circumſcribed and limited to a narrow circle: goodneſs is his Nature, and infinite is his Meaſure, and communication of

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that goodneſs is the motion of that eternal being: God *g.* breaks forth as out of a Cloud, and picks out a whole Nation; the Sons of *Iſrael* became his Family, and that ſoon ſwell'd into a Nation, and that Nation multiplied till it became too big for their Country, and by a neceſſary diſperſion went, and did much good, and gained ſome ſervants to God out of other parts of mankind. But God was pleaſed to caſt lots once more, and was like the Sun already riſen upon the earth, who ſpreads his rays to all the corners of the habitable World, that all that will open their eyes and draw their Curtains, may ſee and rejoyce in his light. Here God reſolved to call all the World; he ſent into the high ways and hedges, to the corners of the Gentiles, and the high ways of the Jews, all might come that would; for *the ſound of the Goſpel went out into all Lands:* and God choſe all that came, but all would not; and thoſe that did, he gathered into a fold, marked them with his own mark, ſent his Son to be *the great Shepherd and Biſhop of their Souls*; and they became *a peculiar People unto God, a little Flock, a new Election.*

And here is the firſt ſeparation and ſingularity of the Goſpel; all that hear the voice of Chriſt's firſt call, all that profeſs themſelves his Diſciples, all that take his ſignature, they and their Children are the Church, an Εκκλησία, called out from the reſt of the World, the *elect* and the *choſen of God.*

Now theſe being thus choſen out, culled and picked from the evil Generations of the World, he ſeparates them from others, to gather them to himſelf; he ſeparates them and ſanctifies them to become holy; to come out (not of the companies ſo much, as) from the evil manners of the world: God chuſes them unto holineſs, they are τεταγμένοι εἰς ζωὴν αἰώνιον, put in the right order to eternal life.

All Chriſtians are *holy unto the Lord*, and *g.* muſt not be unholy in their converſation; for nothing that is unholy ſhall come near to God: That's the firſt great line of our duty: But God intends it further: All Chriſtians muſt not be only holy, but *eminently holy.* For *John indeed baptized with water*, but that's but a dull and unactive Element, and moves by no principle, but by being ponderous; Chriſt *baptizes with the Holy Ghoſt and with fire*, and God hates lukewarmneſs; and when he chuſes to him a peculiar People, he adds, they muſt be *zealous of good works.*

But in this affair, there are many ſteps and great degrees of progreſſion. 1. All Gods People muſt be delivered from all ſin; for as Chriſt came wholly *to deſtroy the works of the Devil*, ſo he intends alſo to *preſent his Church as a pure Virgin unto Chriſt*; ἄσπιλον, ἀπερόσκοπον, εἰλικρινῆ, without ſcandal, without hypocriſie, *without ſpot or wrinkle, or any ſuch thing*: For to be quit from ſin, that is, from all affection to it, is ſuppoſed in the Chriſtians life: *denying ungodlineſs and worldly luſts*, and *being cleanſed from all filthineſs of fleſh and ſpirit*, and *having eſcaped from all corruption that is in the world through luſt*; this is not ſo much commanded as ſuppoſed: without this nothing can be done, nothing can be hoped: this is but the foundation of the Chriſtian, who is intended to be *a habitation of God, a member of Chriſt, a temple of the holy Spirit of God:* the building follows.

2. All Chriſtians muſt acquire all the graces of the holy Spirit of God; S. *Peter* gives the Catalogue [*Faith, and Vertue, and Knowledge, and Temperance, and Patience, and Godlineſs, and Brotherly kindneſs, and Charity*] and that you may ſee what is the ſpirit of a Chriſtian, what an activity and brisk principle is required to the acquiſition of theſe things; the Apoſtle gives this precept, that for the acquiring theſe things, *we ſhould*

2 Pet. 1. 5.

*give*

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*give* πᾶσαν σπέδην, *all diligence*; no lazy worker is a good Christian, he must be diligent; and *not every diligence*, nor *every degree of good diligence*, but it must be *all*, *omnem omnino diligentiam*, give all diligence.

3. There is yet another degree to be added here too: It is not enough for a Christian to be free from corruption, and to have these graces; and *g.* to be diligent, very diligent to obtain them; but they *must be in us and abound*, N. B. they must be in us; these graces and this righteousness must be inherent; it is not enough for us that Christ had them for us; for it is true, if he had not had them, we should never have received those or any thing else that is good: but he had them, that we might have them, and follow his steps who knew no sin, and fulfilled all righteousness. They *must be in us*, saith S. *Peter*; and not only so, they must also abound in us, that's the end of Christ's death, that's the fruit of his Spirit: they must be plentiful like a full Vintage, or like *Euphrates* in the time of ripe Fruits; they must swell over the banks: for when they are but *in gradu virtutis*, in the lowest step of sincerity, they may fall from the tree like unripe fruit, and be fit for nothing but for Prodigals and Swine; they must be in their season and period, great and excellent, and eminent; they must take up all our faculties, fill up all our time, spend all our powers, satisfie the will, and be adequate to all the powers of our choice; that is, as S. *Peter* adds, they must be so, that we *make our calling and election sure*; so as that we shall never any more depart from God: well, thus far you see how severe and sacred a thing it is to be a Christian. 2 Pet. 1. 8.

4. But there are yet three steps more beyond this: God requires of us perseverance; a thrusting all this forward, even unto the end: *without peace and holiness no man shall see God*, saith the Author to the Hebrews; but that's not all, διώκετε εἰρήνην καὶ ἁγιασμὸν, *follow after peace and holiness with all men.* ἀνευ̃ ὧ, without which; it is not ἀνευ̃ τη̃ς εἰρήνης, without which peace, but ἀνευ̃ ὧ διώκειν, without which following of peace and holiness; that is, unless we endure all contradiction of sinners and objections; without following it close and home to the utmost issue, to the end of all righteousness, tending even to comprehension, to consummation and perfection, no man shall see God; διοικειν ἐν ἁγιασμῷ, is good and great, to dwell in holiness: but that's not enough, it must be διώκειν too, we must still pursue it, and that unto the end: *for he that endureth unto the end shall be saved.* Heb. 12. 14.

5. And what more? yes there is something yet: For besides this extension of duration, there must be *intensio graduum*: for *nondum comprehendimus*, *nondum perfecti sumus*, we have not yet comprehended, we are not yet made perfect; but that must be aimed at: *Be ye perfect as your heavenly Father is perfect*; be *ye meek as Christ is*; be *ye holy as God is holy*; *pure as your Father in Heaven is pure*; and who can be so? no man can be so in degree; but so in kind, every man must desire, and every man must contend to be, and *g.* it is possible, else it had never been required.

6. And now after all this, one thing more is to be done: you must be so for your selves, and you must be so for others: you must be so as to please God, and you must be so to edifie your Brethren: *Let your light so shine before men, that they may glorifie your Father which is in Heaven*; let it be so eminent and conspicuous, that all that see your conversation, and all that come into your Congregations may be convinced, and *falling down and worshipping, may say, of a truth the Spirit of the*

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*Lord is in you.* And *g.* our Bleſſed Saviour in his Sermon upon the Mount, which is the ſummary of a Chriſtians life, at the end of the eight beatitudes, tells all his Followers and Diſciples: *ye are the ſalt of the world, ye are the light of the world*; and *g.* the *Kingdom of Heaven*, or the Goſpel is compared *to a woman that hid in three meaſures of meal*, the *Jews*, the *Turks*, the Heathen Idolaters, *her Leaven, till all was leavened:* our Light muſt be ſo ſhining, our Converſation ſo exemplar, as to draw all the world after us; that they that will not, may be aſhamed, and they that will, may be allured by the beauty of the flame. Theſe are the proportions and meaſures of every Chriſtian, for *from the days of John the Baptiſt, the Kingdom of Heaven ſuffers violence, and the violent take it by force*; that although, *John the Baptiſt was the greateſt that ever was born of woman*, yet, he that *is leaſt in the Kingdom of Heaven*, the meaneſt of the Laity, may be *greater than he.* This is a great height, and theſe things I have premiſed, not only to deſcribe the duty of all that are here preſent, even of all Chriſtians whatſoever, that you may not depart without your portion of a bleſſing; but alſo as a foundation of the enſuing periods, which I ſhall addreſs to you my Brethren of the Clergy, the Fathers of the people; for I ſpeak in a School of the Prophets, Prophets and Prophets Sons; to you who are or intend to be ſo.

For God hath made a ſeparation of you even beyond this ſeparation: he hath ſeparated you yet again; he hath put you anew into the Chryſoble, he hath made you to paſs through the fire ſeven times more. For it is true, that the whole community of the People is the Church; *Eccleſia ſancta eſt communio ſanctorum*, the holy Catholick Church is the communion of Saints; but yet by the voice and conſent of all Chriſtendom, you are the Church by way of propriety, and eminency, and ſingularity [*Church-men*] that's your appellative: all are ἀνδρὲς πνευματικοὶ, *ſpiritual men*, all have received the Spirit, and all walk in the Spirit, and ye are all *ſealed by the Spirit unto the day of Redemption*, and yet there is a ſpirituality peculiar to the Clergy: *If any man be overtaken in a fault, ye which are ſpiritual reſtore ſuch a one in the ſpirit of meekneſs:* Gal. 6. 1. you who are ſpiritual by office and deſignation, of a ſpiritual calling, and ſpiritual employment; you who have the Spirit of the Lord Jeſus, and miniſter the Spirit of God, you are more eminently ſpiritual; you have the Spirit in graces and in powers, in ſanctification and abilities, in Office and in Perſon; the *Unction from above* hath deſcended upon your heads and upon your hearts; you are κατ' ἐξοχὴν by way of eminency and prælation, *ſpiritual men.* All *the people of God were holy*; *Corah* and his company were in the right ſo far; but yet *Moſes* and *Aaron* were more holy, and ſtood nearer to God. All the people are Prophets: It is now more than *Moſes* wiſh, for the Spirit of Chriſt hath made them ſo: *If any man prayeth or propheſieth with his head covered*; or *if any woman propheſieth with her head uncovered*, they are diſhonoured; but either man or woman may do that work in time and place; for *in the latter days I will pour out of my Spirit, and your daughters ſhall propheſie:* and yet God hath appointed in his Church Prophets above theſe, to whoſe Spirit all the other Prophets are ſubject; and as God ſaid to *Aaron* and *Miriam* concerning *Moſes, to you I am known in a dream or a viſion, but to* Moſes *I ſpeak face to face*; ſo it is in the Church, God gives of his Spirit to all men, but you he hath made the Miniſters of his Spirit: Nay the people have their portion of the Keys of the Kingdom of Heaven, ſo ſaid S. *Paul*; *To whom ye forgive any thing, to him I forgive alſo*; and to the whole

whole Church of *Corinth* he gave a Commiſſion *in the Name of Chriſt, and by his Spirit to deliver the inceſtuous perſon unto Satan*; and when the primitive Penitents ſtood in their penitential ſtations, they did *Charis Dei adgeniculari, & toti populo legationem orationis ſuæ commendare*; and yet the Keys were not only promiſed, but given to the Apoſtles to be uſed then, and tranſmitted to all Generations of the Church; and we are *Miniſters of Chriſt, and Stewards of the manifold Myſteries of God; and to us is committed the word of reconciliation.* And thus in the Conſecration of the myſterious Sacrament, the people have their portion; for the Biſhop or the Prieſt bleſſes, and the People by ſaying *Amen* to the myſtick Prayer is partaker of the Power, and the whole Church hath a ſhare in the power of Spiritual Sacrifice; *Ye are a royal Prieſthood, Kings and Prieſts unto God*; that is, ſo ye are Prieſts as ye are Kings; but yet Kings and Prieſts have a glory conveyed to them, of which the people partake but in minority, and allegory, and improper communication: But you are, and are to be reſpectively that conſiderable part of mankind by whom God intends to plant holineſs in the World; by you God means to reign in the hearts of men; and *g.* you are to be the firſt in this kind, and conſequently the meaſure of all the reſt: To you *g.* I intend this, and ſome following Diſcourſes in order to this purpoſe: I ſhall but now lay the firſt ſtone, but it is the corner ſtone in this foundation.

But to you, I ſay, of the Clergy, theſe things are ſpoken properly; to you theſe Powers are conveyed really; upon you God hath poured his Spirit plentifully; you are the Choiceſt of his Choice, the Elect of his Election, a Church pick'd out of the Church, Veſſels of honour for your Maſters uſe, appointed to teach others, authorized to bleſs in his Name; you are the Miniſters of Chriſt's Prieſthood, Under-labourers in the great Work of Mediation and Interceſſion, *Medii inter Deum & Populum*; you are for the People towards God, and convey Anſwers and Meſſages from God to the People: Theſe things I ſpeak, not only to magnifie your Office, but to inforce and heighten your Duty; you are holy by Office and Deſignation; for your very Appointment is a Sanctification and a Conſecration, and *g.* whatever holineſs God requires of the People, who have ſome little portions in the Prieſthood Evangelical, he expects it of you, and much greater, to whom he hath conveyed ſo great Honours, and admitted ſo near unto himſelf, and hath made to be the great Miniſters of his Kingdom and his Spirit: and now as *Moſes* ſaid to the Levitical Schiſmaticks, *Corah* and his Company, ſo I may ſay to you, *Seemeth it but a ſmall thing unto you that the God of Iſrael hath ſeparated you from the Congregation of Iſrael to bring you to himſelf, to do the Service of the Tabernacle of the Lord, and to ſtand before the Congregation to miniſter to them? And he hath brought thee near to him.* Numb. 16. 9. Certainly if of every one of the Chriſtian Congregation God expects a holineſs that mingles with no unclean thing; if God will not ſuffer of them a lukewarm and an indifferent ſervice, but requires zeal of his Glory, and that which S. *Paul* calls the κόπος τῆς ἀγάπης, the labour of love; if he will have them to be without ſpot or wrinkle, or any ſuch thing; if he will not endure any pollution in their Fleſh or Spirit; if he requires that their Bodies, and Souls, and Spirits be kept blameleſs unto the coming of the Lord Jeſus; if he accepts of none of the people, unleſs they have within them the conjugation of all Chriſtian Graces; if he calls on them to abound in every Grace, and that in all the periods of their progreſſion, unto the ends of their lives, and to the conſummation and perfection of Grace;

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if he hath made them Lights in the World, and the Salt of the Earth, to enlighten others by their good Example, and to teach them and invite them by holy Diſcourſes, and wiſe Counſels, and Speech ſeaſoned with Salt; what is it think ye, or with what words is it poſſible to expreſs what God requires of you? They are to be Examples of Good life to one another; but you are to be Examples even of the Examples themſelves; that's your duty, that's the purpoſe of God, and that's the deſign of my Text, *That in all things ye ſhew your ſelves a pattern of good works; in Doctrine ſhewing uncorruptneſs, gravity, ſincerity, ſound ſpeech that cannot be condemned; that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you.*

Here then is, 1. Your Duty. 2. The degrees and excellency of your Duty.

The Duty is double: 1. Holineſs of Life. 2. Integrity of Doctrine. Both theſe have their heightnings in ſeveral degrees.

1. For your Life and Converſation, it ought not only to be good, not only to be holy, but to be ſo up to the degrees of an excellent example; *Ye muſt be a pattern.*

2. Ye muſt be patterns, not only of Knowlege and Wiſdom, not of contemplation and skill in Myſteries, not of unprofitable Notions, and ineffective Wit and Eloquence; but of ſomething that is more profitable, of ſomething that may do good, ſomething by which mankind ſhall be better; of ſomething that ſhall contribute to the felicity and comfort of the world; *a pattern of good works.*

3. It muſt not be a τύπος, a type or pattern to be hidden or laid in Tabernacles, like thoſe Images of *Molech* and *Remphan*, which the Spirit of God in the Old Teſtament calls סכות בנות *Succoth Benoth*, little Repoſitories or Boots to hide their Images and patterns of their gods; but παρεχόμενος τύπον, you muſt be exhibited and ſhewn forth, brought forth into action and viſibility, and notorious obſervation.

4. There is alſo another myſtery and duty in this word; for *Molech* and *Remphan* they were patterns and figures, but they were τύποι οὓς ἐποιήσατε, patterns which *the people made*; but to *Titus* S. *Paul* commanded that he himſelf ſhould be παρεχόμενος τύπον, he ſhould give a pattern to the people; that is, the Miniſters of Chriſt muſt not be framed according to the peoples humour, they muſt not give him rules, nor deſcribe his meaſures; but he ſhould be a rule to them; he is neither to live with them ſo as to pleaſe their humours, or to preach Doctrines *populo ut placerent quæ feciſſent fabulæ:* but the people are to require the Doctrine at his mouth, and he is to become exemplar to them according to the pattern ſeen in the Mount, according to the Laws of the Religion and the example of Chriſt.

5. It muſt be ἐν πᾶσιν; he muſt be a pattern in all things: It is not enough that the Miniſter be a loving perſon, a good neighbourly man, that he be hoſpitable, that he be not litigious, that he be harmleſs, and that he be diligent; but in every Grace he muſt *præferre facem*, hold a torch, and ſhew himſelf a light in all the Commands of God. Theſe are the meaſures of his Holineſs, the pattern in his Life and Converſation.

Secondly, Integrity of Doctrine. The matter of the Doctrine you are to preach hath in it four qualifications.

1. It muſt be ἀδιάφθορος, *incorrupt*; that is, it muſt be κατ' ἀναλογίαν πίστεως, it muſt be according to the analogy of Faith, no Heretical mixtures, pure Truths of God.

2. It muſt be σεμνὸς, grave, and clean, and chaſt; that is, ἄνευ φλυαρίας, no

no vain and empty notions, little contentions, and pitiful disputes; but becoming the wisdom of the Guides of Souls, and the Ministers of Christ. SERM. X.

And 3. It must be ὑγιὴς, *sound speech*, so we read it; the word properly signifies *salutary* and *wholsome*; that is, such as is apt for edification, εἰς οἰκοδομὴν πίστεως καὶ ἀγάπης; for the building men up in a most holy faith, and a more excellent charity; not feeding the people with husks and draffe, with Colocynths and Gourds, with gay Tulips and useless Daffodils, but with the bread of life, and medicinal Plants springing from the margin of the Fountains of Salvation. This is the matter of their Doctrine; and this also hath some heightnings, and excellencies, and extraordinaries: For,

4. It must be ἀκαταγνωστὸς, so evidently demonstrated, that no man shall be able to reprove it; so certainly holy, that no man shall be willing to condemn it.

And 5. It must be ἀφθαρτὸς, sincere, not polluted with foul intentions and little devices of secular interests, complying with the lusts of the potent, or the humours of the time; not byas'd by partiality, or bending in the flexures of humane policy: it must be so conducted that your very Enemies, Schismaticks and Hereticks, and all sorts of gainsayers, may see that you intend Gods glory, and the good of Souls; and *g.* that as they can say nothing against the Doctrine deliver'd; so neither shall they find fault with him that delivers it: and he that observes all this, will indeed be a pattern both of Life and Doctrine; both of good words, and good works.

But I shall not be so minute in my discourse, as in the division: the duties and the manner or degrees of the duties I shall handle together, and give you the best measures I can both for institution of Life and excellency of Doctrine. *It is required of every one of you, that in all things you shew your selves a pattern of good works.*

That's the first thing requir'd in a Minister: And this is upon infinite accounts necessary; 1. In general. 2. In particular. 1. In general. The very first words of the whole Psalter are an argument of this necessity: *Blessed is the man that walketh not in the Counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the chair of the mockers,* the seat of the scornful. The Doctors Chair or Pulpit must have nothing to do with the *irrisores*, that mock God, and mock the people; he must neither walk with them, nor stand with them, nor sit with them; that is, he must *have no fellowship with the unfruitful workers of darkness, but rather reprove them*; for they that do preach one thing and do another are לֵצִים Mockers; they destroy the benefit of the people, and diminish the blessings of God; and *binding burdens on the peoples shoulders which they will not touch with the top of their finger*, they secretly laugh and mock at the people, as at the Asses of *Issachar* fit to be couzened into unnecessary burdens. These words are greatly to be regarded: The Primitive Church would admit no man to the superior Orders of the Clergy, unless among other pre-requir'd dispositions, they could say all *Davids* Psalter by heart; and it was very well, besides many other reasons, that they might in the front read their own duty, so wisely and so mysteriously by the Spirit of God made præliminary to the the whole Office.

To the same purpose is that observation of S. *Hierome* made concerning the vesting of the Priests in the Levitical ministrations; the Priest put on the Humeral, beset with precious stones, before he took the

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the λόγιον, or the *rationale* upon his breaſt, to ſignifie that firſt the Prieſt muſt be a ſhining light, reſplendent with good works, before he fed them with the γάλα λογικὸν, the rational Milk of the Word: concerning which ſymbolical precept you may pleaſe to read many excellent things to this purpoſe in S. *Hierom's* Epiſtle to *Fabiola*. It will be more uſeful for us to conſider thoſe ſevere words of *David* in the 50. *Pſalm*; *But unto the wicked, God ſaith, what haſt thou to do to declare my ſtatutes, or that*
Pſal. 50. 16, 17 *thou ſhouldſt take my Covenant in thy mouth: ſeeing thou hateſt inſtruction and caſteſt my words behind thee?* The words are a ſad upbraiding to all ungodly Miniſters, and they need no Commentary; for whatever their Office and Employment be to teach Gods people, yet unleſs they regard the Commandments of God in their heart, and practiſe themſelves, they having nothing to do with the Word of God, they ſin in taking the Covenant, a Teſtament of God into their mouth. God ſaid to the ſinner, רָשָׁע *Raſchaah*, that is, *to him that had ſinned and had not repented of his ſins*; ſo the *Chaldee* Paraphraſe reads it; *Impio a. qui non agit pœnitentiam & orat in prævaricatione, dixit Deus.* Indeed if none could be admitted to this Miniſtry but thoſe who had never ſinn'd, the Harveſt might be very great, but the Labourers would be extremely few, or rather none at all; but after repentance they muſt be admitted, and not before; *Ini-*
Pſal. 107. 42. *quitas opilabit os eorum*, iniquity ſhall ſtop their mouths, ſaid *David*; that ought to ſilence them indeed: And this was *David's* care when he had fallen into the foul crimes of Murder and Adultery; he knew himſelf unfit and unable, though he were a Prophet, to teach others the Laws of God; but when he prayed to God to reſtore him to a free Spi-
Pſal. 51. 13. rit, he adds; *Then will I teach tranſgreſſors thy ways, and ſinners ſhall be converted unto thee:* till then it was to no purpoſe for him to Preach. *But thou when thou art converted*, ſaid Chriſt to *Peter*, *ſtrengthen the Brethren.* The Primitive Church had a degree of ſeverity beyond this, for they would not admit any man who had done publick Penance to receive holy Orders: To which purpoſe they were excellent words which *P. Hormiſda* ſpake in his Letters to the Biſhops of *Spain*, in which he exhorts them to the obſervation of the ancient Canons of the Church, telling them that, "They who are promoted to the Clergy ought to be bet-
"ter than others; *nam longâ debet vitam ſuam probatione monſtrare, cui gu-*
"*bernacula committuntur Eccleſiæ* [*non negamus, &c.* we deny not but
"amongſt the Laity there are many whoſe manners are pleaſing to God,
"but the faithful Laws of God ſeek for him Souldiers that are approved,
"and they ought rather to afford to others by themſelves an example of
"a religious life, than require it from them] *ideóque nullus ex pœniteni-*
"*bus debet ordinari: quiſnam quem paulo antè jacentem viderat, veneretur*
"*Antiſtitem?* None of the publick Penitents muſt be ordained, for who
"will eſteem that Prieſt venerable, whom a little before he ſaw diſho-
"noured by ſcandalous and publick Crimes? But this is to be under-
Amos 5. 10. ſtood of them only, as the Prophet *Amos* expreſſes it, *qui corripiuntur in portâ*, who are rebuked in the gate, condemned by publick ſentence, and are blotted with the Reproaches of the Law. But in all caſes,

*Turpe eſt Doctori cùm culpa redarguit ipſum.*

The guilt of the ſin which a man reproves, quite ſpoils his Sermon: *ipſam obmuteſcere facundiam, ſi ægra ſit conſcientia*, ſaid S. *Ambroſe*, a ſick conſcience ſpoils the tongue of the Eloquent, and makes it ſtammer. For how ſhall any man preach againſt ſin, or affright his people from their dangers, if he denies Gods juſtice? and if he thinks God is juſt,

why

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why is not he confounded that with his own mouth pronounces damnation againſt himſelf? Nothing confounds a man ſo much, as to be judged out of his own mouth: *Eſſe munda ſtudeat manus quæ diluere ſordes curat*, ſaid S. *Gregory*, the hand that means to make an other clean, ſhould not it ſelf be dirty. But all this is but in general; there are yet conſiderations more particular and material.

1. A Miniſter of an evil life cannot do ſo much good to his Charges, he cannot profit them, he is not uſeful εἰς οἰκοδομὴν, he pulls down as faſt, or faſter than he builds up: *Thalmud abſque opere, non eſt magnum Thalmud*, ſaid the Jews Proverb; a good Sermon without a good example, is no very good Sermon. For beſides that ſuch a man is contemptible to his people; contemptible, not only naturally, but by Divine Judgment (according to that of the Prophet, *propter quod dedi vos contemptibiles omni populo*; for this very reaſon I have made you to be ſcorned in the eyes of all the people) but beſides this, it is very conſiderable what S. *Chryſoſtom* ſays; *ſi prædicas & non facis, opus proponis tanquam impoſſibile*; he that preaches mortification and lives voluptuouſly, propounds the duty as if it were impoſſible: for certainly if it be good, and if it be poſſible, a man will ask, why is it not done? it is eaſie for him that is well to give a ſick man counſel; *verùm tu ſi hic eſſes, certè aliter ſentires*, when it comes to be his own caſe, when the ſickneſs pinches, and when the belly calls for meat, where's the fine oration then? *omnia quæ vindicâris in alio, tibi ipſi vehementer fugienda ſunt: etenim non modo accuſator, ſed ne objurgator ferendus eſt qui, quod in alio vitium reprehendit, in eo ipſo deprehenditur*; whatſoever you reprove in others muſt be infinitely avoided by your ſelf; for no man will endure an *Accuſer*, no nor ſo much as a man *to chide* for that fault in which himſelf was taken. But if your Charges ſee you bear your ſickneſs patiently, and your Croſs nobly, and deſpiſe money generouſly, and forgive your Enemy bravely, and relieve the poor charitably; then he ſees your Doctrine is tangible and material, it is more than words, and he loves you, and conſiders what you ſay. In the Eaſt the Shepherds uſed to go before their ſheep, to which our Bleſſed Saviour alludes, *my ſheep hear my voice and follow me*; but our Shepherds are forced to drive them, and affright them with dogs and noiſes; it were better if themſelves did go before.

Mal. 2.

*Cicero Act. 5. in Verrem.*

3. A Miniſter of an evil life cannot preach with that fervour and efficacy, with that life and ſpirit as a good man does; for beſides that he does not himſelf underſtand the ſecrets of Religion, and the private inducements of the Spirit, and the ſweetneſs of internal joy, and the unexpreſſible advantages of a holy peace; beſides this, he cannot heartily ſpeak all that he knows; he hath a clog at his foot, and a gag in his teeth, there is a fear and there is a ſhame, and there is a guilt and a ſecret willingneſs that the thing were not true; and ſome little private arts to leſſen his own conſent, and to take off the aſperities and conſequent troubles of a clear conviction. To which if we add, that there is a ſecret envy in all wicked men againſt the proſperities of goodneſs; and if I ſhould ſay no more, this alone were enough to ſilence a *Boanerges*, and to make his Thunder ſtill and eaſie as an Oaten pipe: *nonne id flagitium eſt, te aliis conſilium dare, foris ſapere, tibi non poſſe auxiliari?* That's a burning ſhame and an intolerable wickedneſs, that a Miniſter ſhall be like *Marcotis*, or the Statue of *Mercury*, ſhew the way to others, and himſelf ſtand ſtill like a painted block; to be wiſe abroad, and a very fool in his own concerns, and unable to do himſelf good. *Dicit Reſlakis, orna teipſum, poſtea ornato alios*; firſt trim thy ſelf, and then adorn thy Brother, ſaid the Rabbins;

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Rabbins: but certain it is, he that cannot love to ſee others better than himſelf, it cannot be that he ſhould heartily endeavour it.

*Scilicet expectes ut tradat mater honeſtos*
*Atque alios mores quàm quos habet? utile porro*
*Filiolam turpi vetulæ producere turpem.*

Juvenal.

It is not to be expected that a diſeaſed Father ſhould beget wholſome Children: like will come from like, whether the principle be good or evil.

But ſecondly; For this is but the ἀρχὴ ὠδίνων, this is but the leaſt evil, there is yet much worſe behind: A wicked Miniſter cannot with ſucceſs and benefit pray for the people of his Charges; and this is a great matter, for Prayer is the Key of *David*; and God values it at ſo high a rate, that Chriſt is made the Prince of all Interceſſion, and God hath appointed Angels to convey to his Throne of Grace the Prayers of the Saints; and he hath made Prophets and Prieſts, even the whole Clergy, the peculiar Miniſters of Prayer; *Orabit pro eo Sacerdos*, the Prieſt ſhall pray for him, the Prieſt ſhall make an attonement for his ſin, and it ſhall be forgiven him. And Gods anger is no where more fiercely deſcribed, than when things come to that paſs, that he will not hear the Prieſt or Prophet praying for the people; *g. pray not thou for this people, neither lift up Prayer nor cry for them, neither make interceſſion to me; for behold mine anger and my fury ſhall be poured out upon this place*: when the Prayers of the gracious and acceptable perſons, the preſidents of prayer are forbidden, then things are deſperate; it is a greater Excommunication: the man ſins a ſin unto death; and I ſay not that thou pray for him that ſins unto death. This I ſay is the Prieſts Office, and if the people loſe the benefit of this they are undone: to Biſhop *Timothy*, S. *Paul* gave it in charge, *That Supplications, and Prayers, and Interceſſions be made for all men*; and S. *James* adviſed *the ſick to ſend for the Elders of the Church* (the Biſhops and Prieſts) *and let them pray over them*; and then, *their ſins ſhall be forgiven them*: but how? that is ſuppoſed, the Miniſter prays fervently, and be a righteous man; for *the effectual fervent Prayer of a righteous man availeth much*, it is promiſed on no other terms: *Qualis vir talis oratio*, is an old rule; as is the man, ſuch is his Prayer. *The Prayer of the wicked is an abomination to the Lord*, ſaid *Solomon*; he cannot prevail for himſelf, much leſs for others. I remember that *Bias* being once in a ſtorm, and a company of Villains in the Ship being affrighted, called upon their Gods for help: *Cavete* (ſaid he) *ne vos Dii intereſſe ſentiunt*, take heed leſt the Gods perceive you to be here, leſt we all periſh for your ſakes; and upon ſurer grounds it was that *David* ſaid, *If I regard iniquity in my heart, the Lord will not hear my Prayer*. And what then do you think will be the event of thoſe Aſſemblies, where he that preſents the prayers of all the people is hateful to God? Will God receive the oblation that is preſented to him by an impure hand? The Levitical Prieſts were commanded to waſh before they ſacrificed; and every man is commanded to repent before he prays; *My Son haſt thou ſinned, do ſo no more*, [and then] *aſk pardon for thy former fault*; and can we hope that the Miniſter, who *with wrath and doubting*, and covetouſneſs preſents the peoples prayers, that ever thoſe interceſſions ſhall pierce the clouds and aſcend to the Mercy-Seat, and deſcend with a bleſſing? Believe it not; a man that is ungracious in his life, can never be gracious in his Office, and acceptable to God: we are

Numb. 15.5. Lev. 4.35.

Jer. 7.16, 20.

Exod. 30.40.

Eccluſ.

abun-

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abundantly taught this by those excellent words of God by the Prophet *Micah*; *The Heads of* Sion *judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money; yet will they lean upon the Lord, and say, is not the Lord among us?* As if God had said, nothing is so presumptuous and unreasonable as to lean upon God, and think he will be among us when the Priests and the Prophets are covetous and wicked: No, he declares it expressly, *v.* 7. *Then shall the Seers be ashamed, and the Divines confounded, yea they shall all cover their lips; for there is no answer of God*; God will not answer: For sometimes the case is so, that *though Noah, Daniel, and Job were there*, God would not hear; that is, when the people are incorrigibly wicked, and the Decree is irrecoverably gone out for judgment: But there are other times in which the prayers of innocent people being presented by an ungracious Minister and Intercessor, are very much hindred in prevailing. In such cases, God is put to Extraordinaries, and Christ and Christs Angels are then the suppletories, and at the best, the peoples prayers go alone, they want the assistance of the *Angel of the Church*, and they get no help or furtherance from him, and probably very much hindrance: according to that of S. *Greg. Cum is qui displicet ad intercedendum mittitur, irati animus ad deteriora provocatur: Alexander* hated to see *Zercon*, and *g.* if he had interceded for *Clytus*, it would but have hastened his death: a mans suit thrives the worse for having a hated Intercessor. If *g.* he that robs a Church of a Patin, or a Chalice, be a sacrilegious person, what is he that steals from the Church of God (so far as lies in him) the fruit of all their holy Prayers; that corrupts the Sacrifice, and puts *Colliquintida* into the Cups of Salvation, and mingles death in the pottage provided for the Children and Disciples of the Prophets? I can say no more, but to expostulate with them in those upbraiding words of God in the Prophet: *Do they provoke me to anger saith the Lord? do they not provoke themselves to the confusion of their own faces? Confundentur Divini, & operient vultus suos omnes*; all such Divines shall be confounded, and shall cover their faces in the day of sad accounts. *Divini sunt non Theologi*, they are *Diviners* and not *Divines*; Witches rather than Prophets: they are the Sons of *Bosor*, and have no Portion in the Oeconomy of God: In short, if so much holiness as I formerly described, be required of him that is appointed to preach to others, to offer spiritual sacrifices for the People, to bless the People, to divert Judgments from them, to deprecate the wrath of God, to make an atonement for them, and to reconcile them to the eternal mercy; certain it is, that though the Sermons of a wicked Minister may do some good, not so much as they ought, but some they can: but the Prayer of a wicked Minister does no good at all; it provokes God to anger, it is an abomination in his righteous eyes.

Micah 5. 11.

Jer. 7. 19.

Mich. 3. 7.

Thirdly, The Ecclesiastical Order is by Christ appointed to minister his holy Spirit to the People; The Priests in Baptism, and the holy Eucharist, and Prayer, and Intercession; The Bishop in all these, and in Ordination besides, and in Confirmation, and in Solemn Blessing: Now then consider what will be the event of this without effect: Can he minister the Spirit from whom the Spirit of God is departed? And *g.* since all wickedness does *grieve the Spirit of God*, and great wickedness defiles his Temples, and destroyes them unto the ground, and extinguishes the Spirit that drives iniquity away; these persons are no longer spiritual men; *they are carnal, and sold under sin*, and walk not in the Spirit; they are spiritual just as *Simon Magus* was a Christian, or as

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*Judas* was an Apoſtle; he had the name of it; but what ſayes the Scripture? *he fell from it by tranſgreſſion*; only this, as he that is Baptized has for ever a title to the Promiſes, and a poſſibility of Repentance, and a right to Reſtitution, until he renounces all, and never will or can repent; ſo there is in all our holy Orders an indelible character, and they can by a new life be reſtored to all their powers; but in the mean time while they abide in ſin and carnality, the cloud is over the face of the Sun, and the Spirit of God appears not in a fiery tongue, that is not in material and active demonſtrations; and how far he will be miniſtred by the Offices of an unworthy man, we know not, only by all that is ſaid in Scripture we are made to fear, that things will not be ſo well with the people, till the Miniſter be better; only this we are ſure of, that though one man may be much the worſe for another mans ſin, yet without his own fault no man ſhall periſh; and God will do his work alone; and the Spirit of God, though he be ordinarily conveyed by Eccleſiaſtical Miniſteries, yet he alſo comes irregularly, and in ways of his own, and prevents the external Rites, and prepoſſeſſes the hearts of his Servants; and the people alſo have ſo much portion in the Evangelical Miniſtration, that if they be holy, they ſhall receive the holy Ghoſt in their hearts, and will expreſs him in their lives, and themſelves alſo become Kings and Prieſts unto God, while they are zealous of good works. And to this purpoſe may the proverb of the Rabbins be rightly underſtood, *Major eſt qui reſpondit Amen, quam qui benedicit*; He that ſayes *Amen* is greater than he that bleſſes or prayes; meaning, if he heartily deſires what the other perfunctorily and with his lips only utters, not praying with his heart, and with the acceptabilities of a good life, the *Amen* ſhall be more than all the Prayer, and the People ſhall prevail for themſelves, when the Prieſt could not: according to the ſaying of *Midraſich Tehillim, Quicunque dicit* Amen *omnibus viribus ſuis, ei aperiuntur portæ paradiſi, ſicut dictum eſt, & ingredietur gens juſta*; "He that ſayes *Amen* "with his whole power, to him the gates of Paradiſe ſhall be open, ac"cording to that which is ſaid, [And the righteous Nation ſhall enter in.] And this is excellently diſcourſed of by S. *Auſtin, Sacramentum gratiæ dat etiam Deus per malos, ipſam vero gratiam non niſi per ſeipſum, vel per ſanctos ſuos*; and g. he gives remiſſion of ſins by himſelf, or by the members of the *Dove*; ſo that good Men ſhall be ſupplied by God. But as this is an infinite comfort to the people, ſo it is an intolerable ſhame to all wicked Miniſters; the benefit which God intended to miniſter by them, the people ſhall have without their help, and whether they will or no; but becauſe the people get nothing by their miniſtration, or but very little, the Miniſters ſhall never have their portion where the good people ſhall inhabit to eternal Ages: And I beſeech you to conſider what an infinite confuſion that will be at the day of Judgment, when they to whom you have preach'd Righteouſneſs ſhall enter into everlaſting glory, and you who have preached it ſhall have the curſe of *Hanameel*, and the reward of *Balaam, the wages of unrighteouſneſs*. But thus it was when the Wiſe men asked the Doctors where Chriſt ſhould be born, they told them right; but the Wiſe men went to Chriſt and found him, and the Doctors ſate ſtill and went not.

Fourthly, Conſider, That every ſin which is committed by a Miniſter of Religion is more than one, and it is as ſoon eſpied too; for more men look upon the Sun in an Eclipſe than when he is in his beauty: but every ſpot I ſay is greater, every mote is a beam; it is not only made ſo, but it is ſo; it hath not the excuſes of the people, is not pitiable by the

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the meaſures of their infirmity: and *g.* 1. It is reckoned in the accounts of malice, never of ignorance: for ignorance it ſelf in them is alwaies a double ſin; and *g.* it is very remarkable, that when God gave command to the Levitical Prieſts to make atonement for the ſins of ignorance in the people, there is no mention made of the Prieſts ſin of ignorance; God ſuppoſed no ſuch thing in them, and *Moſes* did not mention it, and there was no proviſion made in that caſe, as you may ſee at large in *Levit.* 4. and *Numb.* 15. But 2. becauſe every Prieſt is a man alſo, obſerve how his ſin is deſcribed, *Levit.* 4.3. *If the Prieſt that is anointed do ſin according to the ſin of the People*; that is, if he be ſo degenerate, and deſcend from the glory where God hath placed him, and do ſin after the manner of the people, then he is to proceed to remedy: intimating that it is infinitely beſides expectation; it is a ſtrange thing, it is like a monſtrous production, it is unnatural that a Prieſt ſhould ſin according as the People do; however, if he does, it is not connived at with a ſentence gentle, as that finds which is a ſin of ignorance, or the ſin of the people: no, it is not; for it is alwaies malice, it is alwaies uncharitableneſs, for it brings miſchief to their Congregations, and contracts their bleſſings into little circuits, and turns their bread into a ſtone, and their Wine to Vinegar: And then beſides this, 3. It is alſo ſcandalous, and then it is infinitely againſt Charity; ſuch Miniſters make the people of God to ſin, and that's againſt the nature of their Office and deſign of their perſons: God ſent them to bring the people from ſin, and not to be like ſo many *Jeroboam*'s, the Sons of *Nebat*, to ſet forward the Devils Kingdom, to make the people to tranſgreſs the Covenant of their God: For they who live more by example than by precept, will more eaſily follow the works of their Miniſter than the words of God; and few men will aſpire to be more righteous than their guide; they think it well if they be as he is: and hence it is no wonder that we ſee iniquity ſo popular. *Oppida tota canem venerantur, nemo Dianam*; every man runs after his luſts and after his money, becauſe they ſee too many of the Clergy little looking after the waies of godlineſs. But then conſider, let all ſuch perſons conſider,

Levit. 4.

Numb. 15. *Vide Origen. homil.* 2. *in Levit.*

5. That the accounts which an ungodly and an irreligious Miniſter of Religion ſhall make, muſt needs be intolerable; when beſides the damnation which ſhall certainly be inflicted upon them for the ſins of their own lives, they ſhall alſo reckon for all the diſhonours they do to God, and to Religion, and for all the ſins of the people, which they did not in all juſt waies endeavour to hinder, and all the ſins which their Flocks have committed by their evil example and undiſciplin'd lives.

6. I have but two words more to ſay in this affair: 1. Every Miniſter that lives an evil life, is that perſon whom our Bleſſed Saviour means under the odious appellative of a *Hireling*: For he is not the hireling that receives wages, or that lives of the Altar; *ſine farinâ non eſt lex*, ſaid the D. D. of the Jews; *without bread-corn no man can preach the Law*; and S. *Paul* though he ſpared the *Corinthians*, yet he took wages of other Churches, of all, but in the Regions of *Achaia*; and the Law of Nature and the Law of the Goſpel have taken care, that *he that ſerves at the Altar ſhould live of the Altar*, and he is no hireling for all that; but he is a hireling that does not do his duty; he that *flies when the Wolf comes*, ſaies Chriſt, he that is not preſent with them in dangers, that helps them not to reſiſt the Devil, to maſter their temptations, to invite them on to piety, to gain ſouls to Chriſt; to him it may be ſaid as the Apoſtle did of the *Gnoſticks*, εὐσέβειά ἐςι πόρισμα, *Gain to them is godlineſs*;

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*lneſs*; and Theology is but *artificium venale*, a trade of life, to fill the belly and keep the body warm. *An cuiquam licere putas, quod cuivis non licet?* Is any thing lawful for thee that is not lawful for every man; and if thou doſt not mind in thy own caſe whether it be lawful or no, then thou doſt but ſell Sermons, and give Counſel at a price, and like a fly in the Temple, taſte of every Sacrifice, but do nothing but trouble the religious Rites: for certain it is, no man takes on him this Office, but he *either ſeeks thoſe things which are his own*, or *thoſe things which are Jeſus Chriſts*; and if he does this, *he is a Miniſter of Jeſus Chriſt*; if he does the other, he is *the hireling*, and intends nothing but his belly, and *God ſhall deſtroy both it and him.*

7. Laſtly: *Theſe things I have ſaid unto you that ye ſin not*; but this is not the great thing here intended; you may be innocent, and yet not *zealous of good works*; but if you be not this, you are not *Good Miniſters of Jeſus Chriſt:* But that this is infinitely your duty, and indiſpenſably incumbent on you all, beſides the expreſs words of my Text, and all the precepts of Chriſt and his Apoſtles, we have the concurrent ſence of the whole Church, the Laws and expectations of all the world, requiring of the Clergy a great and an exemplar ſanctity: for *g.* it is, that upon this neceſſity is founded the Doctrine of all Divines in their Diſcourſes of the ſtates and orders of Religion; of which you may largely inform your ſelves in *Gerſon*'s Treatiſe *De perfectione Religionis, in Aquinas* 22. *q.* 184. and in all his Scholars upon that Queſtion; the ſum of which is this, That all thoſe inſtitutions of Religions, which S. *Anſelm* calls *factitias Religiones*, that is, the Schools of Diſcipline in which men forſaking the world give themſelves up wholly to a pious life, they are indeed very excellent if rightly performed; they are *ſtatus perfectionis acquirendæ*, they are excellent inſtitutions for the acquiring perfection; but the ſtate of the ſuperior Clergy is *ſtatus perfectionis exercendæ*, they are ſtates which ſuppoſe perfection to be already in great meaſures acquired, and then to be exerciſed, not only in their own lives, but in the whole Oeconomy of their Office: and *g.* as none are to be choſen but thoſe who have given themſelves up to the ſtrictneſs of a holy life (ſo far as can be known;) ſo none do their duty, ſo much as tolerably, but thoſe who by an exemplar ſanctity become patterns to their Flocks of all good works. *Herod*'s Doves could never have invited ſo many ſtrangers to their Dove-cotes, if they had not been beſmeared with *Opobalſamum*: But ἐὰν μύρῳ χείσῃς τὰς περιςερὰς οὐ ἔξωθεν ἀλλὰς ἄξουσιν, ſaid *Didymus*, make your Pigeons ſmell ſweet and they will allure whole Flocks; and if your life be excellent, if your vertues be like a precious oyntment, you will ſoon invite your Charges to run *in odorem unguentorum*, after your precious odours: But you muſt be excellent, not *tanquam unus de populo*, but *tanquam homo Dei*, you muſt be a man of God, not after the common manner of men, but *after Gods own heart*; and men will ſtrive to be like you, if you be like to God: but when you only ſtand at the door of vertue, for nothing but to keep ſin out, you will draw into the folds of Chriſt none but ſuch as fear drives in. *Ad majorem Dei gloriam*, to do what will moſt glorifie God, that's the line you muſt walk by: for to do no more than all men needs muſt, is ſervility, not ſo much as the affection of *Sons*; much leſs can you be *Fathers* to the people, when you go not ſo far as the Sons of God: for a dark Lanthorn, though there be a weak brightneſs on one ſide, will ſcarce inlighten one, much leſs will it conduct a multitude, or allure many followers by the brightneſs of its flame. And indeed the Duty appears in this, that many

*Geoponic. l.* 14.

many things are lawful for the people which are ſcandalous in the Clergy; you are tied to more abſtinences, to more ſeverities, to more renunciations and ſelf-denials, you may not with that freedom receive ſecular contentments that others may; you muſt ſpend more time in Prayers, your Alms muſt be more bountiful, your hands more open, your hearts enlarged; others muſt relieve the poor, you muſt take care of them; others muſt ſhew themſelves their brethren, but you muſt be their Fathers; they muſt pray frequently and fervently, but you muſt give your *ſelves up wholly to the Word of God and Prayer*; they muſt *watch and pray that they fall not into temptation*, but you muſt watch for your ſelves and others too; the people muſt mourn when they ſin, but you muſt mourn for your own infirmities, and for the ſins of others; and indeed, if the life of a Clergy-man does not exceed even the piety of the People, that life is in ſome meaſure ſcandalous: and what ſhame was ever greater than is deſcribed in the Parable of the Traveller going from *Jeruſalem* to *Jericho*, when to the eternal diſhonour of the Levite and the Prieſt, it is told that they went aſide, and ſaw him with a wry neck and a bended head, but let him alone and left him to be cured by the good Samaritan? The Primitive Church in her Diſcipline uſed to thruſt their delinquent Clergy *in laicam communionem*, even then when their faults were but ſmall, and of leſs reproach than to deſerve greater cenſures; yet they leſſened them by thruſting them into the Lay Communion, as moſt fit for ſuch Miniſters who refuſed to live at the height of Sacerdotal piety. Remember your dignity to which Chriſt hath called you: *Shall ſuch a man as I flee*, ſaid the brave *Eleazar?* ſhall the Stars be darkneſs, ſhall the Embaſſadours of Chriſt neglect to do their King honour, ſhall the glory of Chriſt do diſhonourable and inglorious actions? *Ye are the glory of Chriſt*, ſaith S. *Paul*; remember that, I can ſay no greater thing, unleſs poſſibly this may add ſome moments for your care and caution, that *potentes potenter cruciabuntur*, great men ſhall be greatly tormented if they ſin; and to fall from a great height is an intolerable ruine. Severe were the words of our Bleſſed Saviour, *Ye are the Salt of the earth; if the Salt have loſt his ſavour, it is thenceforth good for nothing, neither for Land, nor yet for the Dunghil:* a greater diſhonour could not be expreſſed; he that takes ſuch a one up will ſhake his fingers. I end this with the ſaying of S. *Auſtin*, "Let your religious prudence "think that in the world, eſpecially at this time, nothing is more laborious, more difficult, or more dangerous than the Office of a Biſhop or a "Prieſt, or a Deacon: *Sed apud Deum nihil beatius, ſi eo modo militetur "quo noſter Imperator jubet:* but nothing is more bleſſed if we do our duty according to the Commandment of our Lord. *Epiſt.* 148.

I have already diſcourſed of the integrity of life, and what great neceſſity there is, and how deep obligations lie upon you, not only to be innocent and void of offence, but alſo to be holy; not only pure, but ſhining; not only to be blameleſs, but to be didactick in your lives; that as by your Sermons you preach in ſeaſon, ſo by your lives you may preach out of ſeaſon; that is, at all ſeaſons, and to all men, *that they ſeeing your good works may glorifie God* on your behalf, and on their own.

SERM. XI.

# THE Miniſters Duty IN LIFE and DOCTRINE.

## SERMON XI.

### The ſecond Sermon on TIT. 2. 7.

*In Doctrine ſhewing uncorruptneſs, gravity, ſincerity, &c.*

NOW by the order of the words and my own undertaking, I am to tell you what are the Rules and Meaſures of your Doctrine which you are to teach the people.

1. Be ſure that you teach nothing to the people, but what is certainly to be found in Scripture: *Servemus eas menſuras quas nobis per Legiſlatorem Lex ſpiritualis enunciat*; the whole ſpiritual Law given us by our Law-giver, that muſt be our meaſures; for though by perſwaſion and by faith, by miſ-perſwaſion and by error, by falſe Commentaries and miſtaken gloſſes, every man may become a Law unto himſelf, and unhappily bind upon his Conſcience burdens which Chriſt never impoſed; yet you muſt bind nothing upon your Charges, but what God hath bound upon you; you cannot become a Law unto them, that's the only priviledge of the Law-giver, who, becauſe he was an interpreter of the Divine Will, might become a Law unto us, and becauſe he was faithful in all the houſe, did tell us all his Fathers Will; and *g.* nothing can be Gods Law to us but what he hath taught us. But of this I ſhall need to ſay no more but the words of *Tertullian*; *Nobis nihil licet ex noſtro arbitrio indulgere, ſed nec eligere aliquid quod de ſuo arbitrio aliquis induxerit: Apoſtolos Domini habemus Authores, qui nec ipſi quicquam de ſuo arbitrio quod inducerent elegerunt, ſed acceptam à Chriſto diſciplinam fideliter nationibus aſſignarunt.* Whatſoever is not in and taken from the Scriptures, is from a private ſpirit, and that is againſt Scripture certainly; *for no Scripture is* ἰδίας ἐπιλύσεως, ſaith S. *Peter*, it is not, it cannot be of *private interpretation*; that is, unleſs it come from the Spirit of God, which is that Spirit that mov'd upon the waters of the new Creation as well as of the old, and was promiſed to all, *to you and to your Children, and to as many as the Lord our God ſhall call*, and is beſtowed on all, and is *the earneſt* of all *our inheritance*, and is *given to every man to profit withall*;

*Origen.*

*Contra hæreſ.*

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*withall*; it cannot prove God to be the Author, nor be a light to us to walk by, or to ſhew others the way to Heaven.

This Rule were alone ſufficient to guide us all in the whole Oeconomy of our Calling, if we were not weak and wilful, ignorant and abuſed: but the holy Scripture hath ſuffered ſo many interpretations, and various ſounds and ſeemings, and we are ſo prepoſſeſs'd and predetermin'd to miſconſtruction by falſe Apoſtles without, and prevailing paſſions within, that though it be in it ſelf ſufficient, yet it is not ſo for us; and we may ſay with the Eunuch, *How can I underſtand unleſs ſome man ſhould guide me?* and indeed in S. *Paul*'s Epiſtles *there are many things hard to be underſtood*; and in many other places we find that the well is deep, and unleſs there be ſome to help us to draw out the latent ſences of it, our ſouls will not be filled with the waters of Salvation. Therefore that I may do you what aſſiſtances I can, and if I cannot in this ſmall portion of time inſtruct you, yet that I may counſel you and remind you of the beſt aſſiſtances that are to be had; if I cannot give you rules ſufficient to expound all hard places, yet that I may ſhew how you ſhall ſufficiently teach your people by the rare Rules and Precepts recorded in places that are or may be made eaſie, I ſhall firſt give you ſome advices in general, and then deſcend to more particular Rules and Meaſures.

1. Becauſe it is not to be expected that every Miniſter of the Word of God ſhould have all the gifts of the Spirit, and every one to abound in Tongues, and in Doctrines, and in Interpretations; you may therefore make great uſe of the Labours of thoſe worthy perſons whom God hath made to be Lights in the ſeveral Generations of the world, that a hand may help a hand, and a Father may teach a Brother, and we all be taught of God: for there are many who have by great skill, and great experience, taught us many good rules for the interpretation of Scripture; amongſt which thoſe that I ſhall principally recommend to you, are the Books of S. *Auſtin*, *De utilitate credendi*, and his 3. *lib. De Doctrina Chriſtiana*; the *Synopſis* of *Athanaſius*, the *Proœmes* of *Iſidore*, the *Prologues* of S. *Hierom*; I might well add the *Scholia* of *Oecumenius*, the *Catenæ* of the Greek Fathers; and of later times, the Ordinary and Interlineary Gloſſes; the excellent Book of *Hugo de S. Victore*, *de eruditione didaſcaticâ*; *Ars interpretandi Scripturas*, by *Sixtus Senenſis*; *Serarius* his *Prolegomena*; *Tena* his *Introduction* to the *Scriptures*; together with *Laurentius è Villa-Vincentio*, *Andreas Hyperius de ratione ſtudii Philoſophici*, and the *Hypotipoſes* of *Martinus Cantapratenſis*; *Arias Montanus* his *Joſeph*, or *de Arcano Sermone*, is of another nature, and more fit for Preachers, and ſo is *Sanctes Paguine* his *Iſagoge*; but *Ambroſius Catharinus* his Book *duarum clavium ad ſacram ſcripturam*, is uſeful to many good purpoſes: But more particularly, and I think more uſefully, are thoſe ſeven Rules of interpreting Scriptures written by *Tichonius*, and firſt made famous by S. *Auſtin*'s commendation of them, and inſerted into the 5th tome of the *Biblioth. ſſ. pp. Sebaſtian Perez* wrote 35 Rules for the interpretation of Scripture: *Franciſcus Ruiz* drew from the ancient Fathers 234 Rules: beſides thoſe many learned Perſons who have writ *Vocabularies*, *Tropologies*, and *Expoſitions* of Words and Phraſes; ſuch as are *Flacius Illyricus*, *Junius*, *Hierome Lauretus*, and many others, not infrequent in all publick Libraries. But I remember, that he that gives advice to a ſick man in *Ireland* to cure his ſickneſs, muſt tell him of medicaments that are *facilè parabilia*, eaſie to be had, and cheap to be bought, or elſe his counſel will not profit him; and even of theſe God hath

hath made good proviſion for us; for although many precious things are reſerv'd for them that dig deep and ſearch wiſely, yet there are medicinal Plants, and Corn and Graſs, things fit for Food and Phyſick to be had in every field.

And ſo it is in the Interpretation of Scripture; there are wayes of doing it well and wiſely without the too laborious methods of weary Learning, that even the meaneſt Labourers in Gods Vineyard may have that which is fit to miniſter to him that needs. *g.*

2. In all the Interpretations of Scripture the literal ſence is to be preſum'd and choſen, unleſs there be evident cauſe to the contrary. The reaſons are plain; becauſe the literal ſence is natural, and it is firſt, and it is moſt agreeable to ſome things in their whole kind; not indeed to Propheſies, nor to the Teachings of the Learned, nor thoſe Cryptick wayes of inſtitution by which the Ancients did hide a light, and keep it in a dark lanthorn from the temeration of ruder handlings and popular Preachers: but the literal ſence is agreeable to Laws, to the publication of Commands, to the revelation of the Divine Will, to the Concerns of the Vulgar, to the foundations of Faith, and to all the notice of things, in which the Idiot is as much concern'd as the greateſt Clerks. From which Propoſition theſe three Corollaries will properly follow; 1. That God hath plainly and literally deſcrib'd all his Will both in belief and practice, in which our eſſential duty, the duty of all men is concern'd. 2. That in plain expreſſions we are to look for our duty, and not in the more ſecret places and darker corners of the Scripture. 3. That you may regularly, certainly and eaſily do your duty to the people, if you read and literally expound the plain ſayings, and eaſily expreſſed Commandments, and Promiſes and Threatnings of the Goſpel, and the Pſalms and the Prophets.

3. But then remember this alſo; That not only the Grammatical or prime ſignification of the word is the literal ſence; but whatſoever is the prime intention of the ſpeaker, that is the literal ſence; though the word be to be taken metaphorically, or by tranſlation ſignifie more things than one. *The eyes of the Lord are over the righteous*; this is literally true; and yet it is as true, that God hath no eyes properly: but by [eyes] are meant, *Gods providence*; and though this be not the firſt literal ſence of the word [eyes] it is not that which was at firſt impos'd, and contingently; but it is that ſignification which was ſecondarily impos'd, and by reaſon and proportion. Thus when we ſay *God cares for the righteous*, it will not ſuppoſe that God can have any anxiety or afflictive thoughts; but [*he cares*] does as truly and properly ſignifie proviſion, as caution; beneficence, as fear; and *g.* the literal ſence of it is, that God provides good things for the righteous. For in this caſe the rule of *Abulenſis* is very true; *Senſus literalis ſemper eſt verus*, the literal ſence is alwayes true; that is, all that is true which the Spirit of God intended to ſignifie by the words; whether he intended the firſt or ſecond ſignification; whether that of voluntary and contingent, or that of analogical and rational inſtitution. *Other sheep have I*, ſaid Chriſt, *which are not of this fold*: that he did not mean this of the *pecus lanigerum* is notorious; but of the Gentiles to be gathered into the priviledges and fold of *Iſrael*: For in many caſes the firſt literal ſence is the hardeſt, and ſometimes impoſſible, and ſometimes inconvenient; and when it is any of theſe, although we are not to recede from the literal ſence; yet we are to take the ſecond ſignification, the tropological or figurative. *If thy right eye offend thee pluck it out*, ſaid Chriſt:

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and yet no man digs his eyes out; becauſe the very letter or intention of this Command bids us only to throw away that, which if we keep, we cannot avoid ſin: for ſometimes the letter tells the intention, and ſometimes the intention declares the letter; and that is properly the literal ſence which is the firſt meaning of the Command in the whole complexion: and in this, common ſence, and a vulgar reaſon will be a ſufficient guide, becauſe there is alwaies ſome other thing ſpoken by God, or ſome principle naturally implanted in us, by which we are ſecur'd in the underſtanding of the Divine Command. *He that does not hate Father and Mother for my ſake, is not worthy of me:* the literal ſence of *hating* us'd in Scripture is not alwaies *malice*, but ſometimes a *leſs loving*; and ſo Chriſt alſo hath expounded it: *He that loves Father or Mother more than me, is not worthy of me.* But I ſhall not inſiſt longer on this; he that underſtands nothing but his Grammer, and hath not convers'd with Men and Books, and can ſee no farther than his fingers ends, and makes no uſe of his reaſon, but for ever will be a child; he may be deceiv'd in the literal ſence of Scripture; but then he is not fit to teach others: but he that knows words ſignifie Rhetorically as well as Grammatically, and have various proper ſignifications, and which of theſe is the firſt is not alwaies of it ſelf eaſie to be told; and remembers alſo that God hath given him reaſon, and obſervation, and experience, and converſation with wiſe men, and the proportion of things, and the end of the Command, and parallel places of Scripture in other words to the ſame purpoſe; will conclude, that ſince in plain places all the duty of man is contain'd, and that the literal ſence is alwayes true, and (unleſs men be wilful or infortunate) they may with a ſmall proportion of Learning find out the literal ſence of an eaſie Moral Propoſition: will I ſay conclude, that if we be deceiv'd, the fault is our own; but the fault is ſo great, the man ſo ſupine, the negligence ſo inexcuſable, that the very conſideration of humane infirmity is not ſufficient to excuſe ſuch Teachers of others, who hallucinate or prævaricate in this. The *Anthropomorphites* fell foully in this matter, and ſupoſed God to have a face, and arms, and paſſions as we have; but they prevail'd not: And *Origen* was in one inſtance greatly miſtaken, and thinking there was no literal meaning but the prime ſignification of the word, underſtood the word εὐνουχίζειν, to make an Eunuch, to his own prejudice; but that paſſed not into a Doctrine: But the Church of *Rome* hath err'd greatly in pertinacious adhering, not to the Letter, but to the Grammar; nor to that but in one line or ſignification of it: and *Hoc eſt corpum meum* muſt ſignifie nothing but Grammatically; and though it be not by their own confeſſions to be underſtood without divers figures in the whole complexion, yet peeviſhly and perverſly they will take it by the wrong handle; and this they have paſs'd into a Doctrine that is againſt ſence and reaſon, and experience, and Scripture and Tradition, and the common interpretation of things, and publick peace and utility, and every thing by which mankind ought to be govern'd and determin'd.

*Verba non ſono ſed ſenſu ſapiunt.* Hilar.

4. I am to add this one thing more; That we admit in the interpretation of Scripture but one literal ſence; I ſay, but one *prime literal ſence*; for the ſimplicity and purity of the Spirit, and the philanthropy of God will not admit that there ſhould in one ſingle Propoſition be many intricate meanings, or that his ſence ſhould not certainly be underſtood, or that the people be abus'd by æquivocal and doubtful ſences; this was the way of *Jupiter* in the ſands, and *Apollo Pythius* and

and the Devils oracles: but be it far from the wiſdom of the Spirit of God.

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5. But then take in this Caution to it; That although there be but one principal literal ſence, yet others that are ſubordinate may be intended ſubordinately; and others that are true by proportion, or that firſt intention, may be true for many reaſons, and every reaſon applicable to a ſpecial inſtance; and all theſe may be intended as they ſignifie, that is, one only by prime deſign, and the other by collateral conſequence. Thus when it is ſaid, *Thou art my Son, this day have I begotten thee*; the Pſalmiſt means it of the eternal generation of Chriſt; others ſeem to apply it to his birth of the Bleſſed Virgin *Mary*; and S. *Paul* expounds it *Hebr.* 1. of the Reſurrection of Chriſt: This is all true; and yet but one literal ſence primely meant; but by proportion to the firſt the others have their place, and are meant by way of ſimilitude. Thus we are the Sons of God, by adoption, by creation, by favour, by participation of the Spirit, by the *laver of regeneration*; and every man for one or other of theſe reaſons can ſay *Our Father which art in Heaven*; and theſe are all, parts of the literal ſence, not different, but ſubordinate and by participation: but more than one prime literal ſence muſt not be admitted.

6. Laſtly; Sometimes the literal ſence is loſt by a plain change of the words; which when it is diſcover'd, it muſt be corrected by the fountain; and till it be, ſo long as it is pious, and commonly receiv'd, it may be us'd without ſcruple. In the 41. Pſalm the *Hebrews* read, *My ſoul hath longed after the ſtrong, the living God*; *Deum fortem, vivum*: In the vulgar Latine, it is *Deum fontem vivum*, the living fountain; and it was very well, but not the literal ſence of Gods Spirit: But when they have been ſo often warned of it, that they were ſtill in love with their own letter and leave the words of the Spirit, I think was not juſtifiable at all: And this was obſerv'd at laſt by *Sixtus* and *Clement*, and corrected in their Editions of the Bible, and then it came right again. The ſum is this; he that with this moderation and theſe meaſures conſtrues the plain meaning of the Spirit of God, and expounds the Articles of Faith, and the Precepts of Life, according to the intention of God ſignified by his own words, in their firſt or ſecond ſignification, cannot eaſily be couſen'd into any Heretical Doctrine; but his Doctrine will be ἀδιάφθορος, the pure word and mind of God.

2. There is another ſence or interpretation of Scripture, and that is myſtical or ſpiritual; which the Jews call מדרש *Midraſh*; which *Elias* the Levite calls *omne commentarium quod non eſt juxta ſimplicem & literalem ſenſum*, every gloſs that is not according to their פשט *Peſchat*, to the literal ſence; and this relates principally to the Old Teſtament: Thus the waters of the Deluge did ſignifie the waters of Baptiſm; *Sarah* and *Agar*, the Law and the Goſpel; the brazen Serpent, the Paſſion of Chriſt; the conjunction of *Adam* and *Eve*, the communion of Chriſt and his Church; and this is called *the ſpiritual ſence*, S. *Paul* being our warrant; *Our Fathers eat of the ſame ſpiritual meat, and drank of that ſame ſpiritual rock*; now that rock was not ſpiritual, but of ſolid ſtone; but it ſignified ſpiritually; for *that rock was Chriſt*. This ſence the Doctors divide into Tropological, Allegorical, and Anagogical; for methods ſake, and either to diſtinguiſh the things, or to amuſe the perſons: for theſe relate but to the ſeveral ſpiritual things ſignified by divers places; as *matters of faith*, *precepts of manners*, and *celeſtial joys*: you may make more if you pleaſe, and yet theſe are too many to trouble

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mens heads, and to make Theology an art and craft to no purpoſe. This ſpiritual ſence is that which the *Greeks* call ὑπόνοιαν, or the ſence that lies under the cover of words: Concerning this I ſhall give you theſe ſhort Rules, that your Doctrine be ἀδιάφθορον, pure and without heretical mixtures, and the leven of falſe Doctrines; for above all things this is to be taken care of.

1. Although every place of Scripture hath a literal ſence, either proper or figurative, yet every one hath not a ſpiritual and myſtical interpretation; and *g. Origen* was blam'd by the Ancients for forming all into ſpirit and myſtery; one place was reſerv'd to puniſh that folly. Thus the followers of the Family of love and the Quakers expound all the Articles of our Faith, all the hopes of a Chriſtian, all the ſtories of Chriſt into ſuch a clancular and retir'd ſence, as if they had no meaning by the letter, but were only an Hieroglyphick or a Phythagorean Scheme; and not to be opened but by a private key, which every man pretends to be borrowed from the Spirit of God, though made in the forges here below: To which purpoſes the Epiſtles of S. *Hierom* to *Avitus*, to *Pammachius* and *Oceanus* are worth your reading. In this caſe men do as he ſaid of *Origen*, *Ingenii ſui acumina putant eſſe Eccleſiæ Sacramenta*; Every man believes God meant as he intended, and ſo he will obtrude his own dreams inſtead of Sacraments. *g.*

2. Whoever will draw ſpiritual ſences from any Hiſtory of the Old or new Teſtament, muſt firſt allow the literal ſence, or elſe he will ſoon deny an Article of neceſſary belief. A ſtory is never the leſs true, becauſe it is intended to profit as well as to pleaſe; and the narrative may well eſtabliſh or inſinuate a precept and inſtruct with pleaſure; but if becauſe there is a Jewel in the golden Cabinet, you will throw away the incloſure, and deny the ſtory that you may look out a myſtical ſence, we ſhall leave it arbitrary for any man to believe or disbelieve what ſtory he pleaſe; and *Eve* ſhall not be made of the rib of *Adam*, and the Garden of *Eden* ſhall be no more than the *Heſperides*, and the ſtory of *Jonas* a well dreſs'd fable: and I have ſeen all the Revelation of S. *John* turn'd into a moral Commentary in which every perſon can ſignifie any propoſition, or any vertue, according as his fancy chimes. This is too much, and therefore comes not from a good principle.

3. In Moral Precepts, in Rules of Polity and Oeconomy there is no other ſence to be inquired after but what they bear upon the face; for he that thinks it neceſſary to turn them into ſome further ſpiritual meaning, ſuppoſes that it is a diſparagement to the Spirit of God to take care of Governments, or that the duties of Princes and Maſters are no great Concerns, or not operative to eternal felicity, or that God does not provide for temporal advantages; for if theſe things be worthy Concerns, and if God hath taken care of all our Good, and if *godlineſs be profitable to all things, and hath the promiſe of the life that now is and that which is to come*, there is no neceſſity to paſs on to more abſtruſe ſences, when the literal and proper hath alſo in it inſtrumentally enough towards very great ſpiritual purpoſes. *God takes care* for ſervants, yea, *for Oxen*, and all the beaſts of the field; and the letter of the Command enjoyning us to uſe them with mercy, hath in it an advantage even upon the ſpirit and whole frame of a mans ſoul: and *g.* let no man tear thoſe Scriptures to other meanings beyond their own intentions and proviſions. In theſe caſes a ſpiritual ſence is not to be inquired after.

4. If the letter of the ſtory infers any undecency or contradiction, then

then it is neceſſary that a ſpiritual or myſtical ſence be thought of; but never elſe is it neceſſary. It may in other caſes be uſeful, when it does advantage to holineſs; and may be ſafely us'd, if us'd modeſtly; but becauſe this ſpiritual or myſtical interpretation when it is not neceſſary cannot be certainly prov'd, but relies upon fancy, or at moſt, ſome light inducement; no ſuch interpretation can be us'd as an argument to prove an Article of Faith, nor relied upon in matters of neceſſary Concern: The *three meaſures of meal* in the Goſpel, are but an ill argument to prove the Bleſſed and Eternal Trinity; and it may be the three Angels that came to *Abraham* will ſignifie no more than the two that came to *Lot*, or the ſingle one to *Manoah*, or S. *John*; this Divine Myſtery relies upon a more ſure foundation; and he makes it unſure that cauſes it to lean upon an unexpounded viſion that was ſent to other purpoſes. *Non eſſe contentioſis & infidelibus ſenſibus ingerendum*, ſaid S. *Auſtin* of the Book of *Geneſis*: Searching for Articles of Faith in the by-paths and corners of ſecret places, leads not to faith but to infidelity, and by making the foundations unſure, cauſes the Articles to be queſtioned.

I remember that *Agricola* in his Book *de animalibus ſubterraneis* tells of a certain kind of ſpirits that uſe to converſe in Mines and trouble the poor Labourers: They dig mettals, they cleanſe, they caſt, they melt, they ſeparate, they joyn the Ore; but when they are gone, the men find juſt nothing done, not one ſtep of their work ſet forward: So it is in the Books and Expoſitions of many men; They ſtudy, they argue, they expound, they confute, they reprove, they open ſecrets, and make new diſcoveries; and when you turn the bottom upwards, up ſtarts nothing; no man is the wiſer, no man is inſtructed, no truth diſcover'd, no propoſition clear'd, nothing is alter'd, but that much labour and much time is loſt; and this is manifeſt in nothing more than in Books of Controverſie, and in myſtical Expoſitions of Scripture: *Quærunt quod nuſquam eſt, inveniunt tamen*; Like *Iſidore*, who in contemplation of a Pen obſerv'd that the nib of it was divided into two, but yet the whole body remain'd one: *Credo propter myſterium*; he found a knack in it, and thought it was a myſtery. Concerning which I ſhall need to ſay no more, but that they are ſafe when they are neceſſary; and they are uſeful when they teach better; and they are good when they do good: but this is ſo ſeldom and ſo by chance, that oftentimes if a man be taught truth, he is taught it by a lying Maſter; it is like being cur'd by a good witch, an evil ſpirit hath an hand in it; and if there be not error and illuſion in ſuch interpretations, there is very ſeldom any certainty.

*Iſid. Orig. l. 6. c. 14.*

*What ſhall I do to my vineyard*, ſaid God: Iſai. 5. *Auferam ſepem ejus*; I will take away the hedge, that is, *cuſtodiam Angelorum* ſaith the gloſs, the cuſtody of their Angel guardians: and *Iſai.* 9. God ſays, *Manaſſeh humeros ſuos comedit*, *Manaſſeh* hath devour'd his own ſhoulders; that is, *gubernatores dimovit* ſay the Doctors, hath remov'd his Governours, his Princes and his Prieſts; it is a ſad complaint 'tis true; but what it means is the Queſtion: but although theſe ſences are pious and may be us'd for illuſtration and the prettineſs of diſcourſe; yet there is no further certainty in them than what the one fancies and the other is pleas'd to allow. But if the ſpiritual ſence be prov'd, evident and certain then it is of the ſame efficacy as the literal; for it is according to that letter by which Gods Holy Spirit was pleas'd to ſignifie his meaning; and it matters not how he is pleas'd to ſpeak, ſo we underſtand his meaning:

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and in this ſence that is true which is affirm'd by S. *Gregory*; *Allegoriam interdum ædificare fidem*; ſometimes our faith is built up by the myſtical words of the Spirit of God. But becauſe it ſeldom happens that they can be prov'd, *g.* you are not to feed your flocks with ſuch herbs whoſe virtue you know not, of whoſe wholſomneſs or powers of nouriſhing you are wholly or for the moſt part ignorant: we have ſeen and felt the miſchief, and ſometimes derided the abſurdity: *God created the Sun and the Moon*, ſaid *Moſes*; that is, ſaid the extravagants of Pope *Boniface* the Eighth, the Pope and the Emperor: And *Behold here are two ſwords* ſaid S. *Peter*: *It is enough* ſaid Chriſt; enough for S. *Peter*; and ſo he got the two ſwords, the temporal and ſpiritual, ſaid the gloſs upon that Text. Of theſe things there is no beginning, and no end; no certain principles, and no good concluſion.

Theſe are the two ways of expounding all Scriptures; theſe are as *the two witneſſes of God*, by the firſt of which he does moſt commonly, and by the latter of which he does ſometimes declare his meaning; and in the diſcovery of theſe meanings, the Meaſures which I have now given you are the general land-marks, and are ſufficient to guide us from deſtructive errors. It follows in the next place, that I give you ſome Rules that are more particular according to my undertaking, that you in your duty, and your charges in the proviſions to be made for them may be more ſecure.

1. Although you are to teach your people nothing but what is the Word of God; yet by this Word I underſtand all that God ſpake expreſly, and all that by certain conſequence can be deduced from it. Thus *Dionyſius Alexandrinus* argues, ἔγνων ὅτι υἱ. ϑ. ὁ λόγ. ϑ. ὢν εἴη τ οὐσίας τ πατρός; he that in Scripture is called the Son and the Word of the Father, I conclude he is no ſtranger to the eſſence of the Father: And S. *Ambroſe* derided them that called for expreſs Scripture for ὁμοούσιον, ſince the Prophets and the Goſpels acknowledge the unity of ſubſtance in the Father and the Son; and we eaſily conclude the Holy Ghoſt to be God, becauſe we call upon him; and we call upon him, becauſe we believe in him; and we believe in him, becauſe we are baptized into the faith and profeſſion of the Holy Ghoſt. This way of teaching our Bleſſed Saviour us'd when he confuted the *Sadduces* in the Queſtion of the Reſurrection; and thus he confuted the *Phariſees* in the Queſtion of his being the Son of God. The uſe I make of it is this, that right reaſon is ſo far from being an exile from the inquiries of Religion, that it is the great enſurance of many propoſitions of faith; and we have ſeen the faith of men ſtrangely alter, but the reaſon of man can never alter; every rational truth ſuppoſing its principles, being eternal and unchangeable. All that is to be done here, is to ſee that you argue well, that your deduction be evident, that your reaſon be right: for Scripture is to our underſtandings as the grace of God to our wills; that inſtructs our reaſon, and this helps our wills; and we may as well chuſe the things of God without our wills, and delight in them without love, as underſtand the Scriptures or make uſe of them without reaſon.

John 10.37.

*Queſt.* But how ſhall our reaſon be guided, that it may be right, that it be not a blind guide, but direct us to the place where the ſtar appears, and point us to the very houſe where the babe lieth; that we may indeed do as the wiſe men did? To this I anſwer.

2. In the making deductions the firſt great meaſure to direct our reaſon and our inquiries is the analogy of faith: that is, let the fundamentals

mentals of faith be your *Cynoſura*, your great light to walk by; and whatever you derive from thence let it be agreeable to the principles from whence they come. It is the rule of S. *Paul*, Προφητεύων κατὰ ἀναλογίαν πίστεως, *Let him that propheſies do it according to the proportion of faith*; that is, let him teach nothing but what is revealed, or agreeable to the αὐτόπιστα, the prime credibilities of Chriſtianity; that is, by the plain words of Scripture let him expound the leſs plain, and the ſuperſtructure by the meaſures of the foundation, and doctrines be anſwerable to faith, and ſpeculations relating to practice, and nothing taught as ſimply neceſſary to be believed, but what is evidently and plainly ſet down in the holy Scriptures; for he that calls a propoſition neceſſary, which the Apoſtles did not declare to be ſo, or which they did not teach to all Chriſtians learned and unlearned, he is gone beyond his proportions. For every thing is to be kept in that order where God hath plac'd it: there is a claſſis of neceſſary Articles, and that is the Apoſtles Creed, which *Tertullian* calls *regulam fidei*, the rule of faith; and according to this we muſt teach neceſſities; but what comes after this, is not ſo neceſſary; and he that puts upon his own doctrines a weight equal to this of the Apoſtles declaration, either muſt have an Apoſtolical authority, and an Apoſtolical infallibility, or elſe he tranſgreſſes the proportion of faith, and becomes a falſe Apoſtle.

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Rom. 12. 7.

3. To this purpoſe it is neceſſary that you be very diligent in reading, laborious and aſſiduous in the ſtudies of Scripture: not only leſt ye be blind ſeers, and blind guides; but becauſe without great skill and learning ye cannot do your duty. A Miniſter may as well ſin by his ignorance as by his negligence; becauſe when light ſprings from ſo many angles, that may enlighten us, unleſs we look round about us and be skill'd in all the angles of reflection, we ſhall but turn our backs upon the Sun, and ſee nothing but our own ſhadows. *Search the Scriptures*, ſaid Chriſt; *Non dixit legite, ſed ſcrutamini*, ſaid S. *Chryſoſtome*; *quia oportet profundius effodere, ut quæ altè deliteſcunt invenire poſſimus*. Chriſt did not ſay, read, but ſearch the Scriptures; turn over every page, inquire narrowly, look diligently, converſe with them perpetually, be mighty in the Scriptures: for that which is plain there, is the beſt meaſures of our faith and of our doctrines. The Jews have a ſaying; *Qui non advertit quod ſupra & infra in Scriptoribus legitur, is pervertit verba Dei viventis*: He that will underſtand Gods meaning, muſt look above and below, and round about; for the meaning of the Spirit of God is not like the wind blowing from one point, but like light iſſuing from the body of the Sun; it is light round about; and in every word of God there is a treaſure, aed ſomething will be found ſomewhere to anſwer every doubt, and to clear every obſcurity, and to teach every truth by which God intends to perfect our underſtandings. But then, take this rule with you; Do not paſs from plainneſs to obſcurity, nor from ſimple principles draw crafty concluſions, nor from eaſineſs paſs into difficulty, nor from wiſe notices draw intricate nothings, nor from the wiſdom of God lead your hearers into the follies of men; your principles are eaſie, and your way plain, and the words of faith are open, and what naturally flows from thence will be as open; but if without violence and diſtortion it cannot be drawn forth, the propoſition is not of the family of faith. *Qui nimis emungit, elicit ſanguinem*; he that wrings too hard, draws bloud; and nothing is fit to be offer'd to your charges and your flocks, but what flows naturally and comes eaſily, and deſcends readily and willingly from the fountains of ſalvation.

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4. Next to this analogy or proportion of faith, let the conſent of the Catholick Church be your meaſure, ſo as by no means to prevaricate in any doctrine in which all Chriſtians always have conſented. This will appear to be a neceſſary Rule by and by; but in the mean time, I ſhall obſerve to you, that it will be the ſafer becauſe it cannot go far; it can be inſtanced but in three things, in the Creed, in Eccleſiaſtical Government, and in external forms of worſhip and Liturgy. The Catholich Church hath been too much and too ſoon divided: it hath been us'd as the man upon a hill us'd his heap of heads in a Basket; when he threw them down the hill, every head run his own way, *quot capita tot ſententiæ*; and as ſoon as the Spirit of Truth was oppoſed by the Spirit of Error, the Spirit of peace was diſordered by the Spirit of diviſion: and the Spirit of God hath over-power'd us ſo far, that we are only fallen out about that, of which if we had been ignorant we had not been much the worſe; but in things ſimply neceſſary, God hath preſerved us ſtill unbroken; all Nations, and all Ages recite the Creed, and all pray the Lords Prayer, and all pretend to walk by the Rule of the Commandments; and all Churches have ever kept the day of Chriſts Reſurrection, or the Lords day holy; and all Churches have been governed by Biſhops, and the Rites of Chriſtianity have been for ever adminiſtred by ſeparate Orders of men, and thoſe men have been always ſet apart by Prayer and the impoſition of the Biſhops hands; and all Chriſtians have been baptized, and all baptized perſons were or ought to be, and were taught that they ſhould be confirm'd by the Biſhop, and Preſidents of Religion; and for ever there were publick forms of Prayer, more or leſs in all Churches; and all Chriſtians that were to enter into holy wedlock, were ever joyned or bleſſed by the Biſhop or the Prieſt: in theſe things all Chriſtians ever have conſented, and he that ſhall propheſie or expound Scripture to the prejudice of any of theſe things, hath no part in that Article of his Creed; he does not believe the Holy Catholick Church, he hath no fellowſhip, no communion with the Saints and Servants of God.

It is not here intended that the doctrine of the Church ſhould be the Rule of Faith diſtinctly from, much leſs againſt the Scripture; for that were a contradiction to ſuppoſe the Church of God, and yet ſpeaking and acting againſt the will of God; but it means, that where the queſtion is concerning an obſcure place of Scripture, the practice of the Catholick Church is the beſt Commentary. *Intellectus qui cum praxi concurrit, eſt ſpiritus vivificans*, ſaid *Cuſanus*. Then we ſpeak according to the Spirit of God, when we underſtand Scripture in that ſence in which the Church of God hath always practis'd it. *Quod pluribus, quod ſapientibus, quod omnibus videtur*, that's *Ariſtotles* Rule; and it is a Rule of Nature; every thing puts on a degree of probability as it is witneſſed by wiſe men, by many wiſe men, by all wiſe men: and it is *Vincentius Lirinenſis* great Rule of truth; *Quod ubique, quod ſemper, quod ab omnibus*: and he that goes againſt what is ſaid always, and every where, and by all Chriſtians, had need have a new revelation, or an infallible ſpirit, or he hath an intolerable pride and fooliſhneſs of preſumption. Out of the Communion of the Univerſal Church no man can be ſaved; they are the body of Chriſt; and the whole Church cannot periſh, and Chriſt cannot be a head without a body, and he will for ever be our Redeemer, and for ever intercede for his Church, and be glorious in his Saints; and *g.* he that does not ſow in theſe furrows, but leaves the way of the whole Church, hath no pretence for his error, no excuſe for his

his pride, and will find no alleviation of his punishment. These are the best measures which God hath given us to lead us in the way of truth, and to preserve us from false doctrines; and whatsoever cannot be prov'd by these measures, cannot be necessary. There are many truths besides these; but if your people may be safely ignorant of them, you may quietly let them alone, and not trouble their heads with what they have so little to do: things that need not to be known at all, need not to be taught: for if they be taught, they are not certain, or are not very useful; and *g.* there may be danger in them besides the trouble; and since God hath not made them necessary, they may be let alone without danger; and it will be madness to tell stories to your flocks of things which may hinder salvation, but cannot do them profit. And now it is time that I have done with the first great remark of doctrine noted by the Apostle in my Text; all the Guides of souls must take care that the doctrine they teach be ἀδιάφθορον, *pure* and *incorrupt*, the word of God, the truth of the Spirit. That which remains is easier.

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2. In the next place it must be σεμνὸς, grave, and reverend, no vain notions, no pitiful contentions, and disputes about little things, but becoming your great employment in the ministery of souls: and in this the Rules are easie and ready.

1. Do not trouble your people with controversies: whatsoever does gender strife the Apostle commands us to avoid; and *g.* much more the strife it self: a controversie is a stone in the mouth of the hearer, who should be fed with bread, and it is a temptation to the Preacher, it is a state of temptation; it engages one side in lying, and both in uncertainty and uncharitableness; and after all, it is not food for souls; it is the food of contention, it is a spiritual law-suit, and it can never be ended; every man is right, and every man is wrong in these things, and no man can tell who is right or who is wrong. For as long as a word can be spoken against a word, and a thing be opposite to a thing; as long as places are hard, and men are ignorant or *knowing but in part*; as long as there is money and pride in the world, and for ever till men willingly confess themselves to be fools and deceiv'd, so long will the saw of contention be drawn from side to side. *That which is not cannot be numbred*, saith the Wise man: no man can reckon upon any truth that is got by contentious learning; and whoever troubles his people with questions, and teaches them to be troublesome, note that man, he loves not peace, or he would fain be called *Rabbi, Rabbi*. Christian Religion loves not tricks nor artifices of wonder, but like the natural and amiable simplicity of Jesus, by plain and easie propositions leads us in wise paths to a place where sin and strife shall never enter. What good can come from that which fools begin, and wise men can never end but by silence, and that had been the best way at first, and would have stifled them in the Cradle? What have your people to do whether Christs body be in the Sacrament by *Consubstantiation*, or *Transubstantiation*; whether Purgatory be in the center of the earth or in the air, or any where or no where? and who but a mad man would trouble their heads with the intangled links of the phanatick chain of Predestination? Teach them to fear God and honour the King, to keep the Commandments of God, and the Kings Commands because of the oath of God; learn them to be sober and temperate, to be just and to pay their debts, to speak well of their neighbours and to think meanly of themselves; teach them charity, and learn them to be zealous of good

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works. Is it not a ſhame that the people ſhould be fill'd with Sermons againſt Ceremonies, and Declamations againſt a Surplice, and tedious Harangues againſt the poor aery ſign of the Croſs in Baptiſm? Theſe things teach them to be ignorant; it fills them with wind, and they ſuck dry nurſes; it makes them lazy and uſeleſs, troubleſome and good for nothing. Can the definition of a Chriſtian be, that a Chriſtian is a man that rails againſt Biſhops and the Common Prayer-book? and yet this is the great labour of our neighbours that are crept in among us; this they call the work of the Lord; and this is the great matter of the deſir'd reformation; in theſe things they ſpend their long breath, and about theſe things they ſpend earneſt prayers, and by theſe they judge their brother, and for theſe they revile their Superior, and in this doughty cauſe they think it fit to fight and dye. If S. *Paul* or S. *Anthony*, S. *Baſil* or S. *Ambroſe*; if any of the primitive Confeſſors or glorious Martyrs ſhould awake from within their curtains of darkneſs, and find men thus ſtriving againſt Government for the intereſt of diſobedience, and labouring for nothings, and preaching all day for ſhadows and Moonſhine; and that not a word ſhall come from them to teach the people humility, not a word of obedience or ſelf-denial; they are never taught to ſuſpect their own judgment, but always to prefer the private Miniſter before the publick, the Preſbyter before a Biſhop, Fancy before Law, the Subject before his Prince, a Prayer in which men conſider not at all, before that which is weighed wiſely and conſidered; and in ſhort, a private ſpirit before the publick, and *Mas John* before the Patriarch of *Jeruſalem*: if, I ſay, S. *Paul* or S. *Anthony* ſhould ſee ſuch a light, they would not know the meaning of it, nor of what Religion the Country were, nor from whence they had deriv'd their new nothing of an inſtitution. *The Kingdom of God conſiſts in wiſdom and righteouſneſs, in peace and holineſs, in meekneſs and gentleneſs, in chaſtity and purity, in abſtinence from evil and doing good to others*; in theſe things place your labours, preach theſe things, and nothing elſe but ſuch as theſe; things which promote the publick peace and publick good; things that can give no offence to the wiſe and to the vertuous: For theſe things are profitable to men, and pleaſing to God.

2. Let not your Sermons and Diſcourſes to your people be buſie arguings about hard places of Scripture; if you ſtrike a hard againſt a hard, you may chance to ſtrike fire, or break a mans head; but it never makes a good building: *Philoſophiam ad ſyllabas vocare*, that's to no purpoſe; your Sermons muſt be for edification, ſomething to make the people better and wiſer, *wiſer unto ſalvation*, not wiſer to diſcourſe; for if a hard thing get into their heads, I know not what work you will make of it, but they will make nothing of it, or ſomething that is very ſtrange: Dreſs your people unto the imagery of Chriſt, dreſs them for their funerals, help them to make their accounts up againſt the day of Judgment. I have known ſome Perſons and ſome Families that would religiouſly educate their Children, and bring them up in the Scriptures from their cradle; and they would teach them to tell who was the firſt man, and who was the oldeſt, and who was the wiſeſt, and who was the ſtrongeſt; but I never obſerv'd them to ask who was the beſt, and what things were requir'd to make a man good: the Apoſtles Creed was not the entertainment of their pretty talkings; nor the Life of Chriſt, the ſtory of his bitter Paſſion, and his incomparable Sermon on the Mount went not into their Catechiſms. What good can your flocks receive if you diſcourſe well and wiſely, whether *Jephthah*

σπιδνων δὲ τίχνων πόλαμος.

ſacrificed

ſacrificed his daughter or put her into the retirements of a ſolitary life; nor how *David*'s numbring the people did differ from *Joſhua*'s; or whether God took away the life of *Moſes* by an Apoplexy or by the kiſſes of his mouth? If Scholars be idly buſie in theſe things in the Schools, cuſtom and ſome other little accidents may help to excuſe them; but the time that is ſpent in your Churches and converſation with your people muſt not be ſo thrown away: λόγ⊙. ὑγιὴς ἀκατάγνωστος, that's your rule; *let your ſpeech be grave* and wiſe, and uſeful and holy, and intelligible; ſomething to reform their manners, to correct their evil natures, to amend their fooliſh cuſtoms; *to build them up in a moſt holy faith.* That's the ſecond rule and meaſure of your preachings that the Apoſtle gives you in my Text.

3. Your ſpeech muſt be ὑγιὴς, ſalutary and wholſome: and indeed this is of greateſt concern, next to the firſt, next to the truth and purity of that doctrine; for unleſs the doctrine be made fit for the neceſſities of your people, and not only be good in it ſelf, but good for them, you loſe the end of your labours, and they the end of your preachings; *your preaching is vain, and their faith is alſo vain.* The particulars of this are not many, but very uſeful.

1. It is never out of ſeaſon to preach good works; but when you do, be careful that you never indirectly diſgrace them by telling how your adverſaries ſpoil them. I do not ſpeak this in vain; for too many of us account good works to be Popery, and ſo not only diſhonour our Religion, and open wide the mouths of adverſaries, but diſparage Chriſtianity it ſelf, while we hear it preached in every Pulpit, that they who preach good works, think they merit Heaven by it; and ſo for fear of merit, men let the work alone; to ſecure a true opinion they neglect a good practice, and out of hatred of Popery, we lay aſide Chriſtianity it ſelf. Teach them how to do good works, and yet to walk humbly with God; for better it is to do well even upon a weak account, than to do nothing upon the ſtock of a better propoſition: and let it never be uſed any more as a word of reproach unto us all, that the faith of a *Proteſtant*, and the works of a *Papiſt*, and the words of a *Phanatick* make up a good Chriſtian. Believe well, and ſpeak well, and do well; but in doing good works a man cannot deceive any one but himſelf by the appendage of a fooliſh opinion; but in our believing only and in talking, a man may deceive himſelf, and all the world; and God only can be ſafe from the couzenage. Like to this is the caſe of external forms of worſhip, which too many refuſe, becauſe they pretend that many who uſe them, reſt in them and paſs no further: For beſides that no ſect of men teaches their people ſo to do, you cannot without uncharitableneſs ſuppoſe it true of very many. But if others do ill, do not you do ſo too; and leave not out the external forms for fear of formality, but joyn the inward power of godlineſs; and then they are reproved beſt, and inſtructed wiſely, and you are ſecured. But remember, that prophaneneſs is commonly ſomething that is external; and he is a prophane perſon who neglects the exterior part of Religion: and this is ſo vile a crime, that hypocriſie while it is undiſcovered is not ſo much miſchievous as open prophaneneſs, or a neglect and contempt of external Religion. Do not deſpiſe external Religion, becauſe it may be ſincere, and do not rely upon it wholly, becauſe it may be counterfeit; but do you preach both, and practiſe both; both what may glorifie God in publick, and what may pleaſe him in private.

2. In deciding the queſtions and caſes of Conſcience of your flocks, never ſtrive to ſpeak what is pleaſing, but what is profitable, ὐ λόγων, ἀλλὰ πραγμάτων

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πεσμάτων φθύγεσθαι ὑσίας, as was ſaid of *Iſidor* the Philoſopher; you muſt not give your people words, but things, and ſubſtantial food. Let not the people be prejudiced in the matter of their ſouls upon any terms whatſoever, and be not aſhamed to ſpeak boldly in the cauſe of God; for he that is angry when he is reproved, is not to be conſidered, excepting only to be reproved again; if he will never mend, not you, but he will have the worſt of it; but if he ever mends, he will thank you for your love, and for your wiſdom, and for your care: and no man is finally diſgraced for ſpeaking of a truth; only here, pray for the grace of prudence, that you may ſpeak opportunely and wiſely, leſt you profit not, but deſtroy an uncapable ſubject.

Laſtly; The Apoſtle requires of every Miniſter of the Goſpel that his ſpeech and doctrine ſhould be ἀκαλάγνως Θ., *unreprovable*: not ſuch againſt which no man can cavil; for the Phariſees found fault with the wiſe diſcourſes of the eternal Son of God; and Hereticks and Schiſmaticks prated againſt the Holy Apoſtles and their excellent Sermons; but ἀκατάγνως Θ. is ſuch as deſerves no blame, and needs no pardon, and flatters not for praiſe, and begs no excuſes, and make no Apologies; a diſcourſe that will be juſtified by all the ſons of wiſdom: now that yours may be ſo, the preceding rules are the beſt means that are imaginable. For ſo long as you ſpeak the pure truths of God, the plain meaning of the Spirit, the neceſſary things of Faith, the uſeful things of Charity, and the excellencies of Holineſs, who can reprove your doctrine? But there is ſomething more in this word which the Apoſtle means, elſe it had been an uſeleſs repetition: and a man may ſpeak the truths of God, and yet may be blame-worthy by an importune, unſeaſonable and imprudent way of delivering them, or for want of ſuch conduct which will place him and his doctrine in reputation and advantages. To this purpoſe theſe advices may be uſeful.

1. Be more careful to eſtabliſh a truth than to reprove an error. For beſides that a truth will when it is eſtabliſhed, of it ſelf reprove the error ſufficiently; men will be leſs apt to reprove your truth, when they are not ingaged to defend their own propoſitions againſt you. Men ſtand upon their guard, when you proclaim war againſt their doctrine. Teach your doctrine purely and wiſely, and without any angry reflexions; for you ſhall very hardly perſwade him whom you go about publickly to confute.

2. If any man have a revelation or a diſcovery of which thou knoweſt nothing but by his preaching, be not too quick to condemn it; not only leſt thou diſcourage his labour and ſtricter inquiries in the ſearch of truth, but leſt thou alſo be a fool upon record; for ſo is every man that haſtily judges what he ſlowly underſtands. Is it not a monument of a laſting reproach, that one of the Popes of *Rome* condemned the Biſhop of *Sulzback* for ſaying that there were *Antipodes*? and is not Pope *Nicholas* deſerted by his own party for correcting the Sermons of *Berengarius*, and making him recant into a worſe error? and poſterity will certainly make themſelves very merry with the wiſe ſentences made lately at *Rome* againſt *Galileo*, and the *Janſeniſts*. To condemn one truth is more ſhameful than to broach two errors: for he that in an honeſt and diligent inquiry miſſes ſomething of the mark, will have the Apologies of humane infirmity, and the praiſe of doing his beſt; but he that condemns a truth when it is told him, is an envious fool, and is a murderer of his Brothers fame, and his Brothers reaſon.

3. Let no man upon his own head reprove the Religion that is eſtabliſhed

eſtabliſhed by Law and a juſt ſupreme Authority: for no reproofs are ſo ſevere as the reproofs of Law; and a man will very hardly defend his opinion that is already condemned by the wiſdom of all his Judges. A mans Doctrine poſſibly may be true though againſt Law; but it cannot be ἀκαλάγνωστος, unreprovable; and a Schiſmatick can in no caſe obſerve this Rule of the Apoſtle. If ſomething may be amiſs when it is declared by Laws, much eaſier may he be in an error, who goes upon his own account, and declares alone: and *g.* it is better to let things alone than to be troubleſome to our Superiors by an impertinent wrangling for reformation. We find that ſome Kings of *Judah* were greatly prais'd, and yet they did not deſtroy all the Temples of the falſe gods which *Solomon* had built; and if ſuch publick perſons might let ſome things alone that were amiſs, and yet be innocent, trouble not your ſelf that all the world is not amended according to your pattern; ſee that you be perfect at home, that all be rightly reform'd there; as for reformation of the Church, God will never call you to an account. Some things cannot be reform'd, and very many need not, for all thy peeviſh dreams; and after all, it is twenty to one but thou art miſtaken, and thy Superior is in the right; and if thou wert not proud, thou wouldſt think ſo too. Certain it is, he that ſows in the furrows of Authority, his Doctrine cannot ſo eaſily be reprov'd as he that plows and ſows alone. When *Theophilus* Biſhop of *Alexandria* fell into the hands of the *Egyptian* Monks who were ignorant and confident, they handled him with great rudeneſs, becauſe he had ſpoken of the immateriality of the Divine Nature; the good man to eſcape their fury was forc'd to give them crafty and ſoft words, ſaying; *Vidi faciem veſtram ut faciem Dei:* which becauſe they underſtood in the ſence of the *Anthropomorphites*, and thought he did ſo too, they let him depart in peace. When private perſons are rude againſt the Doctrines of Authority, they are ſeldom in the right; but *g.* are the more fierce, as wanting the natural ſupports of truth, which are Reaſon and Authority, gentleneſs and plain conviction; and *g.* they fall to declamation and railing, zeal and cruelty, trifling and arrogant confidencies. They ſeldom go aſunder: It is the ſame word in Greek that ſignifies, diſobedience and cruelty: ἀπήνης is both; he that will endure no bridle, that man hath no mercy. Αὐθάδεια ἀπήνεια ὁμιλίας ἐν λόγοις· Confidence is that which will endure no bridle, no curb, no Superior. It is worſe in the Hebrew; *the Sons of Belial*, ſignifie people that will endure no yoke, no Government, no impoſition; and we have found them ſo, they are Sons of *Belial* indeed. This is that αὐθάδεια, that kind of boldneſs and refractory confidence that S. *Paul* forbids to be in a Miniſter of Religion, 1 *Tit.* 7. μὴ αὐθάδη, not confident; that is, let him be humble and modeſt, diſtruſting his own judgment, believing wiſer men than himſelf; never bold againſt Authority, never relying on his own wit. Αὐθάδης ἔστιν αὐτοάδης, ſaid *Ariſtotle*; that man is bold and preſumptuous, who pleaſes himſelf, and ſings his own Songs, all voluntary nothing by his Book.

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Οὐδ' ἀστὸν ἥνεσ' ὅστις αὐθάδης γεγὼς
Πικρὸς πολίταις ἔστιν ἀμαθίας ὑπό, ſaid the Tragedy. Eurip.

Every confident man is ignorant, and by his ignorance troubleſome to his Country, but will never do it honour.

4. Whatever Scriptures you pretend for your Doctrine, take heed that it be not chargeable with foul conſequences; that it lay no burden upon

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upon God, that it do not tempt to vanity, that it be not manifeſtly ſerving a temporal end, and nothing elſe; that it be not vehemently to be ſuſpected to be a deſign of State, like the Sermon at *Pauls*-Croſs by Dr. *Shaw* in *Richard* the Third's time; that it do not give countenance and confidence to a wicked life; for then your Doctrine is reprovable for the appendage, and the intrinſick truth or falſhood will not ſo much be inquir'd after as the viſible and external objection: if men can reprove it in the outſide, they will inquire no further. But above all things nothing ſo much will reproach your Doctrine, as if you preach it in a railing dialect; we have had too much of that within theſe laſt 30 years. *Optatus* obſerves it was the trick of the Donatiſts, *Nullus veſtrum eſt qui non convitia noſtra ſuis tractatibus miſceat:* There is none of you but with his own writings mingles our reproaches; you begin to read Chapters, and you expound them to our injuries; you comment upon the Goſpel, and revile your brethren that are abſent; you imprint hatred and enmity in your peoples hearts, and you teach them war when you pretend to make them Saints. They do do, their Doctrine is not ἀκατάγνωϛον; that's the leaſt which can be ſaid. If you will not have your Doctrine reprehenſible, *do nothing with offence*, and above all offences avoid the doing or ſaying thoſe things that give offence to the King and to the Laws, to the voice of Chriſtendom and the publick Cuſtoms of the Church of God. Frame your life and preachings to the Canons of the Church, to the Doctrines of Antiquity, to the ſence of the ancient and holy Fathers. For it is otherwiſe in Theology than it is in other Learnings. The experiments of Philoſophy are rude at firſt, and the obſervations weak, and the principles unprov'd; and he that made the firſt lock was not ſo good a work-man as we have now a-days: But in Chriſtian Religion they that were firſt were beſt, becauſe God and not man was the Teacher; and ever ſince that, we have been unlearning the wiſe notices of pure Religion, and mingling them with humane notices and humane intereſt. *Quod primum, hoc verum:* and although concerning Antiquity I may ſay as he in the Tragedy;

Lib 4 adv. Parmen.

Συνωφελεῖν σοὶ βέλομ', ἀλλ' ὐ συννοσεῖν.

I would have you be wiſe with them and under them, and follow their faith, but not their errors; yet this can never be of uſe to us, till Antiquity be convicted of an error by an authority great as her own, or a reaſon greater, and declar'd by an authoriz'd Maſter of Sentences. But however, be very tender in reproving a Doctrine for which good men and holy have ſuffer'd Martyrdom, and of which they have made publick confeſſion; for nothing reproves a Doctrine ſo much as to venture it abroad with ſo much ſcandal and objection: and what reaſon can any Schiſmatick have againſt the Common Prayer-book, able to weigh againſt that argument of bloud which for the teſtimony of it was ſhed by the Q. *Mary*-Martyrs? I inſtance the advice in this particular, but it is true in all things elſe of the like nature. It was no ill advice whoever gave it to the favourite of a Prince; *Never make your ſelf a profeſs'd enemy to the Church; for their intereſt is ſo complicated with the publick, and their calling is ſo dear to God, that one way or other, one time or other God and man will be their defender.* The ſame I ſay concerning Authority and Antiquity; never do any thing, never ſay or profeſs any thing againſt it: for beſides that if you follow their meaſures you will be ſecur'd in your *faith* and in your *main duty*; even in ſmaller things, they

they will be ſure to carry the cauſe againſt you, and no man is able to bear the reproach of ſingularity. It was in honour ſpoken of S. *Malachias* my Predeceſſor in the See of D. in his life written by S. *Bernard*; *Apoſtolicas ſanctiones & decreta SS. pp. in cunctis Eccleſiis ſtatuebat.* I hope to do ſomething of this for your help and ſervice, if God gives me life and health, and opportunity: But for the preſent I have done. Theſe Rules if you obſerve, your Doctrine will be ἀκατάγνωϛον, it will need no pardon, and ἀνέγκλητον, never to be reprov'd in Judgment. I conclude all with the wiſe ſaying of *Benſirach*; *Extoll not thy ſelf in the counſel of thine own heart, that thy ſoul be not torn in pieces as a Bull ſtraying alone.* Ecclus. 6. 2.

SERM. XI.

FINIS.

*CLERUS DOMINI:*

OR,

# A DISCOURSE

OF THE

## DIVINE INSTITUTION,

Neceſsity, Sacredneſs, and Separation

OF THE

# Office Miniſterial.

TOGETHER WITH

## THE NATURE AND MANNER

of its Power and Operation.

WRITTEN

By the ſpecial Command of King *Charles* the Firſt.

By *JER. TAYLOR*,

Chaplain in Ordinary to King *Charles* the Firſt, and late Lord Biſhop of *Down* and *Connor*.

*LONDON*,

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# THE Divine Inſtitution and Neceſsity OF THE OFFICE MINISTERIAL.

## SECT. I.

WHen ſeveral Nations and differing Religions have without any famous mutual intercourſe agreed upon ſome common rites and forms of Religion; becauſe one common effect cannot deſcend from chance, it is certain they come to them by reaſon, or tradition from their common Parents, or by imitation; ſomething that hath a common influence. If *Reaſon* be the principle, then it is more regular and laſting, and admits of no other variety, than as ſome men grow unreaſonable, or that the reaſon ceaſes. If *Tradition* be 1. the fountain, then it is not only univerſal, and increaſes as the world is peopled, but remains alſo ſo long as we retain reverence to our Parents, or that we do not think our ſelves wiſer than our foreſathers. But theſe two have produced Cuſtoms and Laws of the higheſt obligation: for whatſoever we commonly call *the Law of Nature*, it is either a cuſtom of all the world, derived from *Noah* or *Adam*; or elſe it is therefore done, becauſe natural reaſon teaches us to do it in the order to the preſervation of our ſelves and the publick.

But *imitation* of the cuſtoms of a wiſe Nation, is ſomething leſs, and 2. yet it hath produced great conſent in external rites and offices of Religion. And ſince there is in Ceremonies ſo great indifferency, there being no antecedent Law to determine their practice, nothing in their nature to make them originally neceſſary, they grow into a *Cuſtom* or a *Law*, according as they are capable. For if a wiſe Prince, or Governour, or a Nation, or a famous family, hath choſen rites of common Religion, ſuch as were conſonant to the Analogy of his duty, expreſſive of his ſence, decent in the expreſſion, grave in the form, or full of ornament in their repreſentment; ſuch a thing is capable of no greater reaſon, and needs no greater authority, but hath been, and may reaſonably enough be imitated upon the reputation of their wiſdom, and diſintereſted choice,

who being known wiſe perſons, or nations, took them firſt into their religious offices.

3. Thus the Jews and the Gentiles uſed (a) white garments in their holy offices, and the Chriſtians thought it reaſonable enough from ſo united example to do ſo too. Example was reaſon great enough for that. The (b) Gentile-Prieſts were forbid to touch a dead body, to (c) eat leavened bread, to (d) mingle with ſecular imployments during their attendance in holy offices; theſe they took up from the pattern of the Jews, and profeſſed it reaſonable to imitate a wiſe people in the rituals of their Religion. The Gentile-Prieſts uſed Ring and Staffe and Mitre (ſaith *Philoſtratus*:) the Primitive Biſhops did ſo too; and in the higheſt deteſtation of their follies thought they might wiſely enough imitate their innocent cuſtoms and Prieſtly ornaments, and hoped they might better reconcile their minds to the Chriſtian Religion by compliance in ceremonials, than exaſperate them by rejecting their ancient and innocent Ceremonies: for ſo the Apoſtles invited and inticed Judaiſm into Chriſtianity.

(a) *Valer. Maxim. l.* 1. *c.* 1. *Philoſt. lib.* 2. (b) *Dion. hiſt. l.* 54. (c) *A. Gell. l.* 10 *c.* 15. (d) *Ibid.*

*Lib.* 3.

And *Tertullian* complains of the Devils craft, who by imitating the Chriſtian rites reconciled mens minds with that compliance to a more charitable opinion of the Gentile ſuperſtition. "*The Devil intending to* "*draw the profeſſors of truth to his own portion, or to preſerve his own in* "*the ſame fetters he firſt put upon them, imitates the rites of our Religion,* "*adopting them into his ſuperſtition. He baptizes ſome of his diſciples,* "*and when he initiates them to the worſhip of Mithra, promiſes them par-* "*don of ſins, by that rite; he ſigns his ſoldiers in their foreheads, he repre-* "*ſents the oblation of bread, and introduces repreſentments of the reſurrecti-* "*on, and laboriouſly gets Martyrs to his cauſe. His Prieſts marry but once; he* "*hath his virgins, and his abſtemious and continent followers: that what* "*Chriſtians love and the world commends in them, being adopted into the* "*rituals of Idolatry, may allure ſome with the beauty and fair imagery, and* "*abuſe others with colour and phantaſtick faces.*

De præſcript. c. 40. *Hujus ſunt partes invertendi veritatem, qui ipſas quoque res ſacramentorum divinorum in idolorum myſteriis æmulatur. Tingit & ipſe quoſdam, utique credentes & fideles ſuos: expiationem delictorum de lavacro re-promittit, & ſic adhuc initiat Mithræ: ſignat illic in frontibus milites ſuos, celebrat & panis oblationem, & imaginem reſurrectionis inducit, & ſubgladio redimit coronam. Quid, quod & ſummum Pontificem in unis nuptiis ſtatuit? habet & virgines, habet & continentes. Qui ergo ipſas res de quibus ſacramenta Chriſti adminiſtrantur tam æmulanter aſſectavit exprimere in negotiis idololatriæ, utique & idem & eodem ingenio geſtiit, & potuit inſtrumenta quoque divinarum rerum & ſanctorum Chriſtianorum ſenſum de ſenſibus, verba de verbis, parabolas de parabolis, profana & æmulæ fidei attemperare.*

4. And thus alſo all wiſe men that intended to perſwade others to their religion, did it by retaining as much as they innocently could of the other, that the change might not be too violent, and the perſons be more endeared by common rites and the relation and charity of likeneſs and imitation. Thus did the Church and the Synagogue; thus did the Gentiles both to the Jews and to the Chriſtians; and all wiſe men did ſo.

5. (e) The Gentiles offered firſt-fruits to their gods, and their tithes to *Hercules*, (f) kept vigils and anniverſaries, forbad marriages without the conſent of Parents, and clandeſtine contracts; theſe were obſerved with ſome variety according as the people were civil or learned; and according to the degree of the tradition, or as the thing was reaſonable, ſo theſe cuſtoms were more or leſs univerſal.

(e) *Cenſor. de die natal. c.* 1. (f) *Sueton. in Veſpaſ. Liv. decad.* 1. *lib.* 10.

6. But when all wiſe people, nay when abſolutely all the world have conſented upon a Rite, it cannot derive from a fountain lower than the current, but it muſt either be a Command which God hath given to all the world: (and ſo *Socrates* in *Xenophon*, *Quod ab omnibus gentibus obſervatum eſt, id non niſi à Deo ſancitum eſſe dicendum eſt*) [or a tradition, or a law

*Lib.* 4. *de factis & dict. Socr.*

law deſcending from our common parents, or a reaſon derived from the nature of things; there cannot in the world be any thing great enough to take away ſuch a rite, except an expreſs divine commandment: and a man by the ſame reaſon may marry his neareſt relative, as he may deny to worſhip God by the recitation of his praiſes and excellencies; becauſe reaſon and a very common tradition have made almoſt all the world conſent in theſe two things, that we muſt abſtain from the mixtures of our neareſt kindred, and that we muſt worſhip God by recounting and declaring excellent things concerning him.

I have inſtanced in two things in which I am ſure to find the feweſt adverſaries, (I ſaid, the feweſt; for there are ſome men which have loſt all humanity:) but theſe two great Inſtances are not atteſted with ſo univerſal a tradition and practice of the world, as this that is now in queſtion. For in ſome nations they have married their ſiſters, ſo did the *Magi* among the *Perſians*: μίγνυνται οἱ Μάγοι μητράσι, καὶ ἀδελφαῖς μίγνυσθαι ἔξεστιν, ſays *Tatianus* in *Clemens Alexandrinus*, and *Bardiſanes Syrus* in *Euſebius*. And the Greeks worſhipped *Hercules* by railing, and *Mercury* by throwing ſtones at him. But there was never any people but had their Prieſts and Preſidents of religious rites, and kept holy things within a mure, that the people might not approach to handle the myſteries: and therefore beſides that it is a receſſion from the cuſtoms of mankind, and charges us with the diſ-reſpect of all the world (which is an incurioſneſs next to infinite) it is alſo a doing againſt that which all the reaſon of all the wiſe men of the world have choſen antecedently, or *ex poſt facto*, and he muſt have a ſtrange underſtanding, who is not perſwaded by that which hath determined all the world. 7. *Stromat. 3. Lib. 4. præpar. Evangel.*

For religion cannot be at all in communities of men without ſome to guide, to miniſter, to preſerve and to preſcribe the offices and miniſteries: what can profane holy things but that which makes them common? and what can make them common more than when common perſons handle them, when there is no diſtinction of Perſons in their miniſtration? For, although places are good acceſſories to religion, yet in all religions they were ſo accidental to it, that a ſacrifice might hallow the place, but the place (unleſs it were naturally impure) could not deſecrate the ſacrifice: and therefore *Jacob* worſhipped upon a ſtone, offered upon a turf; and the Ark reſted in *Obed-Edom*'s houſe, and was holy in *Dagon*'s Temple; and hills and groves, fields and orchards, according to the ſeveral cuſtoms of the Nations, were the places of addreſs: But a common perſon miniſtring, was ſo near a circumſtance, and was ſo mingled with the action, that ſince that material part and exterior actions of Religion could be acted and perſonated by any man, there was ſcarce any thing left to make it religious, but the attrectation of the rites by a holy perſon; A *Holy place* is ſomething, *a ſeparate time* is ſomething, *a preſcript form of words* is more, and *ſeparate and ſolemn actions* are more yet; but all theſe are made common by a common perſon, and therefore without a diſtinction of perſons have not a natural and reaſonable diſtinction of ſolemnity and exterior religion.

And indeed it were a great diſreputation to religion, that all great and publick things, and every artifice or profitable ſcience ſhould in all the ſocieties of men be diſtinguiſhed by profeſſors, artiſts, and proper miniſters; and only religion ſhould lie in common, apt to be bruiſed by the hard hand of mechanicks, and ſullied by the ruder touch of undiſcerning and undiſtinguiſhed perſons; for although the light of it ſhines to all, and ſo far every mans intereſt is concerned in religion, yet it were not 8.

handſome that every man ſhould take the taper in his hand; and religion is no more to be handled by all men, than the laws are to be diſpenſed by all, by whom they are to be obeyed; though both in religion and the laws, all men have a common intereſt.

9. For ſince all means muſt have ſome equality or proportion towards their end, that they may of their own being or by inſtitution be ſymbolical, it is but reaſonable that by elevated and ſublimed inſtruments we ſhould be promoted towards an end ſupernatural and divine; now beſides, that of all the inſtruments of diſtinction, the Perſon is the moſt principal and apt for the honour of Religion (and to make our Religion honourable is part of the Religion it ſelf) it is alſo apt for the uſes of it, ſuch as are, preſerving the rights, ordering, decent miniſtration, diſpenſing the laws of Religion, judging cauſes, ceremonies and accidents; and he that appoints not offices to miniſter his Religion, cares not how it is performed; and he that cares ſo little, will find a great contempt paſs upon it, and a cheapneſs meaner than of the meaneſt civil offices; and he that is content with that, cares not how little honour God receives, when he preſents to him a cheap, a common, and a diſhonourable Religion.

10. But the very natural deſign of Religion forces us to a diſtinction of perſons, in order to the miniſtration; for beſides that every man is not fit to approach to God with all his *ſordes*, and adherent indiſpoſitions; an aſſignment in reaſon muſt be made of certain perſons, whoſe calling muſt be holy, and their perſons taught to be holy, by ſuch a ſolemn and religious aſſignment; that thoſe perſons being made higher than the people by their Calling and Religion, and yet our brethren in Nature, may be intermedial between God and the people, and preſent to God the peoples needs, and be inſtrumental to the reconveying Gods bleſſing upon thoſe whoſe fiduciaries they are. This laſt depends upon Gods own act and deſignation, and therefore muſt afterwards be proved by teſtimonies of his own, that he hath accepted ſuch perſons to ſuch purpoſes; but the former part we our ſelves are taught by natural reaſon, by the rules of proportion, by the honour we owe unto Religion, by the hopes of our own advantages, and by the diſtance between God and us towards which we ſhould thruſt up perſons as high as they are capable. And that all the world hath done prudently in this, we are confirmed by Gods own act, who knowing it was moſt agreeable, not only to the conſtitution of Religion, and of our addreſſes to God, but to our meer neceſſities alſo, did in his glorious wiſdom ſend his Son, and made him apt to become a mediator between himſelf and us, by cloathing him with our nature, and decking him with great participation of his own excellencies, that He might do our work, the work of his own humane nature, and by his great ſanctity and wiſdom approach near to Gods mercy-ſeat, whither our imperfections and ſins could not have near acceſs.

11. And this conſideration is not only good Reaſon but true Divinity, and was a conſideration in the *Greek* Church, and affixed to the head of a prayer as the reaſon of their addreſſes to God in deſigning miniſters in Religion. *O Lord God, who becauſe mans nature cannot of it ſelf approach to thy glorious Deity, haſt appointed Maſters and Teachers of the ſame paſſions with our ſelves, whom thou haſt placed in thy throne,* viz. in the miniſtery of the kingdom, *to bring ſacrifices and oblations in behalf of thy people,* &c. And indeed if the greatneſs of an imployment ſeparates perſons from

Ευχολ. *In ordinat. Epiſc.* Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ τὸ μὴ δύνασθαι τὴν ἀνθρώπου φύσιν τῇ σῇ θεότητός σε ἐφικέσθαι ὑπερτεθεικὼς ἀρετῶν, τῇ σῇ οἰκονομίᾳ ὁμοιοπαθεῖς ἡμῖν διδασκάλους καταστήσας τὸν ἐπέχοντας θρόνον εἰς τὸ ἀναφέρειν σοὶ θυσίαν καὶ προσφορὰν ὑπὲρ παντὸς τοῦ λαοῦ σου, &c.

from the *vulgus*, either we muſt think the immediate offices of Religion and the entercourſe with God to be the meaneſt of imployments, or the perſons ſo officiating to receive their eſtimate according to the excellency of their offices.

And thus it was amongſt the Jews and Gentiles before Chriſt's time, amongſt whom they not only ſeparated perſons for the ſervice of their gods reſpectively, but choſe the beſt of men and the Princes of the people to officiate in their myſteries, and adorned them with the greateſt honours and ſpecial immunities. Among the Jews, the Prieſthood was ſo honourable, that although the expectation which each Tribe had of the Meſſias was reaſon enough to make them obſerve the law of diſtinct marriages, yet it was permitted to the Tribe of *Levi* to marry with the Kingly Tribe of *Judah*, that they alſo might have the honour and portion of the Meſſias's moſt glorious generation; and for the Prieſthood of *Aaron* it was γέρας ἐξαίρετον, οὐκ ὄπιγειον, ὀλύμπιον κτῆμα, ſaith *Philo*, *a Celeſtial honour, not an earthly, a heavenly poſſeſſion*, and it grew ſo high and was ſo naturalized into that Nation to honour their Prieſts and myſtick perſons, that they made it the pretence of their Wars and mutinies againſt their Conquerors. *Honor ſacerdotii firmamentum potentiæ aſſumebatur*, ſaith *Tacitus*, ſpeaking of their wars againſt *Antiochus*; The honour of their Prieſthood was the ſtrength of their cauſe, and the pretence of their arms; and all the greateſt honour they could do to their Prieſthood they fairly derived from a Divine precept, that the *Prince, and the People, and the Elders, and the Synagogue, ſhould go in and out*, that is, ſhould commence and finiſh their greateſt and moſt ſolemn actions *at the voice and command of the Prieſt*; And therefore King *Agrippa* did himſelf honour in his Epiſtle to *Caius Cæſar* * : I had Kings that were my anceſtors, and ſome of them were High Prieſts, which dignity they eſteemed higher than their Royal purple, believing *that Prieſthood* to be greater than the Kingdom, as God is greater than men. 12.

* Πάππων καὶ προγόνων βασιλέων ἔλαχον, ὧν οἱ πλείους ἐλέγοντο ἀρχιερεῖς καὶ τοῦ κρείττονος εἶναι τὴν βασιλείαν τῆς ἱερωσύνης ἐν δευτέρᾳ τάξει πιθέμενοι, καὶ νομίζοντες ὅσῳ θεὸς ἀνθρώπων διαφέρει, τοσοῦτο, καὶ βασιλείας ἱερωσύνην.

And this great eſtimate of the Miniſters of their Religion derived it ſelf from the Jews unto their enemies the *Philiſtines*, that dwelt upon their skirts; inſomuch that in the hill of God where there was a gariſon of the *Philiſtines*, there was alſo a colledge of the Prophets newly inſtituted by *Samuel* (from whom becauſe he was their founder S. *Peter* reckoned the ordinary deſcent from *Samuel*) unharmed and undiſturbed, though they were enemies to the Nation; and when *David* fled from *Saul*, he came to *Naioth* where the prophets dwelt, and thought to take ſanctuary there, knowing it was a priviledged place; there it was where *Sauls* meſſengers, and *Saul* himſelf turned Prophets, that they might eſtimate the place and preſerve its priviledge, himſelf becoming one of their ſociety. 13. 1 Sam. 10. 5. & 10. Acts 3. 24. 1 Sam. 19. 18.

For this was obſerved amongſt all Nations, that beſides the band of humanity forbidding ſouldiers to touch unarmed peopled, as by all Religions and all Nations Prieſts ever were, the very ſacredneſs of their perſons ſhould exempt them from violence, and the chances or inſolencies of war. Thus the *Cretians* did to their Prieſts and to the κατάκαυλαι, the perſons who were appointed for burial of the dead, the ſame with κοπιᾶται, or *foſſarii* in the Primitive Church, no ſouldiers durſt touch them; they had the priviledge of Religion, the immunity of Prieſts, *Hos quæ necabant non erant puræ manus*; and therefore it grew 14.

up

up into a proverb, when they intended to expreſs a moſt deſtructive and unnatural war, ὐδὲ πυρφόρος ἐλείφθη, not ſo much as the Prieſts that carried fire before the Army did eſcape; the ſame with that in *Homer* in the caſe of meſſengers,

*Iliad. μ. vide* 1. *li. Euſtath.*

Οὐκέτ' ἔπειτ' οἶος ὐδ' ἄγγελον ἀπονέεσθαι
Ἄψορρον ποτὶ ἄςυ -------

Not ſo much as a meſſenger returned into the City: Theſe were ſacred and therefore exempt perſons; and ſo were the *Elei* among the *Grecians*, as being ſacred to *Jupiter*, ſafe from the hoſtility of a profeſſed enemy; the ſame which was obſerved amongſt the *Romans*,

*Plautus in Rudent.*

*Quis homo eſt tantâ confidentiâ,*
*Qui ſacerdotem audeat violare!*
*At magno cum malo ſuo fecit Herculé.*

But this is but one inſtance of advantage.

15. The Gentiles having once ſeparated their Prieſts, and affixed them to the miniſteries of religion, thought nothing great enough either to expreſs the dignity of their imployment, or good enough to do honour to their perſons, and it is largely diſcourſed of by *Cicero*, in the caſe of the *Roman* Augures, *Maximum autem & præſtantiſſimum in Rep. jus eſt Augurum, cum eſt authoritati conjunctum; neque verò hoc quia ſum ipſe Augur ita ſentio, ſed quia ſic exiſtimare nos neceſſe eſt. Quid enim majus eſt, ſi de jure quærimus, quàm poſſe à ſummis imperiis & ſummis poteſtatibus comitia tollere? concilia vel inſtituta dimittere, vel habita reſcindere? Quid magnificentius quàm poſſe decernere, ut migiſtratu ſe abdicent conſules? quid religioſius quàm cum populo, cum plebe agendi jus aut dare aut non dare?* It was a vaſt *power* theſe men had, to be in proportion to their greateſt *honour:* they had power of bidding and diſſolving publick meetings, of indicting ſolemnities of religion; juſt as the Chriſtian Biſhops had in the beginning of Chriſtianity; they commanded publick faſts, at their indiction only they were celebrated; *Cicero lib. 2. de leg.*

*Tertul. adv. Pſychicos c.* 13. *Ibid.*

*Benè autem quòd & Epiſcopi univerſæ plebi mandare jejunia aſſolent; non dico induſtriâ ſtipium conferendarum, ut veſtræ capturæ eſt, ſed interdum, & aliquâ ſollicitudinis Eccleſiaſticæ causâ.* The Biſhops alſo called publick conventions Eccleſiaſtical. *Aganturpræcepta per Græcias illas certis in locis Concilia ex univerſis Eccleſiis, per quæ & altiora quæque in commune tractantur, & ipſa repræſentatio totius nominis Chriſtiani magnâ veneratione celebratur.* It was ſo in all Religions; the *Antiſtites*, the preſidents of rites, and guides of Conſciences had great immiſſions and influences into the Republick, and Communities of men, and they verified the ſaying of *Tacitus*, *Lib. 3. Annal.*

*Deum munere ſummum pontificem, etiam ſummum hominem eſſe, non æmulatione, non odio, aut privatis affectionibus obnoxium.* The chief Prieſt was ever the chief man, and free from the envies, and ſcorns and troubles of popular peeviſhneſs and contumacy; and that I may uſe the expreſſion of *Tacitus*, *Utque gliſceret dignatio ſacerdotum*, (for all the great traverſes of the Republick were in their diſpoſing) *atque ipſis promptior animus foret ad capeſſendas ceremonias*, the very lower inſtitutions of their Religion were ſet up with the marks of ſpecial laws and priviledges; inſomuch that the ſeat of the Empreſs in the Theatre was among the Veſtal Virgins. *Lib. 4. Annal.*

But

But *the higheſt* had all that could be heaped upon them, till their honours were as ſublimed as their functions. * Amongſt the *Ethiopians* the Prieſts gave laws to their Princes, and they uſed their power ſometimes to the ruine of their Kings, till they were juſtly removed; || Among the *Egyptians* the Prieſts were their Judges; ſo they were in *Athens*, for the *Areopagites* were Prieſts; and the *Druids* among the *Gauls* were Judges of murder, of titles of land, of bounds and inheritances, *magno apud eos ſunt honore, nam ferè de omnibus controverſiis publicis privatiſque conſtituunt*; and for the *Magi* of *Perſia* and *India*, *Strabo* reports, ἐκείνους τὰ συνεῖναι τοῖς αὐτόθι βασιλεῦσι ὡς τοὺς Μάγους τοῖς Πέρσαις ὑφηγουμένους τὰ περὶ τῶν θεῶν, they converſed with Kings, meaning they were their Counſellors and Guides of their conſciences. And *Herodotus* in *Euſtathius* tells us of the Τάγμα τι θειον ἐν Δέλφοις οἱ θεόπροποι, the divine order of Prophets or Prieſts in *Delphos*: ἐσιτῶντο μετὰ τῶν βασιλέων, they did eat of the publick proviſions together with Kings. By theſe honours they gave teſtimony of their Religion, not only ſeparating certain perſons for the ſervice of their Temples, but alſo ſeparating their condition from the impurities and the contempt of the world; as knowing, that they who were to converſe with their Gods, were to be elevated from the common condition of men and vulgar miſeries.

16.

* *Strab. Geog. lib.* 17.

‖ *Ælian. var. hiſt. l.* 14. *c.* 34. *Joſeph. Antiq. l.* 14. *c.* 16. *Cæſar. com. de bello Gal. l.* 6.

*Euſtath. in Iliad. a.*

ἐξ ὗ Διὸς Ἰδαίου μύστης
ἐγενόμην, παναλεύκα γ' ἑματά,
φεύγω γένεσιν ὃ βροτῶν.

*Porphyr. citat. ex Eurip.* 4. περὶ ἀποχῆς.

As ſoon as I was made a Prieſt of *Idæan Jupiter*, all my garments were white, and I declined to converſe with mortals. *Novæ ſortis oportet illum eſſe qui jubente Deo canat*, ſaid *Seneca*. He had need be of a diſtinct and ſeparate condition that ſings to the honour, and at the command of God: thus it was among the Jews and Heathens.

## SECT. II.

NOW if Chriſtian Religion ſhould do otherwiſe than all the world hath done, either it muſt be becauſe the rites of Chriſtianity are of no myſtery and ſecret diſpenſation, but common actions of an ordinary addreſs, and cheap devotion; or elſe, becauſe we undervalue all Religion, that is, becauſe indeed we have nothing of it: *The firſt*, is diſhonourable to Chriſtianity, and falſe as its greateſt enemy: *The ſecond*, is ſhame to us: and *both* ſo unreaſonable and unnatural, that if we ſeparate not certain perſons for the miniſteries of Chriſtianity, we muſt confeſs we have the worſt Religion, or that we are the worſt of men. 1.

But let us conſider it upon its proper grounds. When Chriſt had choſen to himſelf twelve Apoſtles, and was drawing now to the laſt ſcene of his life, he furniſhed them with commiſſions and abilities to conſtitute and erect a Church, and to tranſmit ſuch powers as were apt for its continuation and perpetuity. And therefore to the Apoſtles in the capacity of Church-officers, he made a promiſe, *That he would be with them to the end of the world*; they might perſonally be with him until the end of the world, but he could not be here with them, who after a ſhort courſe run, was to go hence, *and be no more ſeen*: and therefore 2.

for

for the verification of the promiſe, it is neceſſary that ſince the promiſe was made for the benefit of the Church, and to them as the miniſters of the benefit, ſo long as the benefit was to be diſpenſed, ſo long they were to be ſucceded to, and therefore aſſiſted by the Holy Jeſus according to the glorious promiſe: Οὐ μόνοις δὲ τοῦτο τοῖς ἀποστόλοις ὑπέσχετο τὸ συνεῖναι αὐτοῖς, ἀλλὰ καὶ πᾶσιν αὐτοῦ ἁπλῶς τοῖς μαθηταῖς. ἐφ' ὅπῳ οἱ ἀπόστολοι ἄχρι τῆς συντελείας ἔμελλον ζῆν· καὶ ἡμῖν ὢν καὶ τοῖς μεθ' ἡμᾶς διαγένηται τοῦτο. "Not only to the Apoſtles, but abſolutely and indefinitely to "all Chriſts diſciples, their ſucceſſors, he promiſed to abide for ever, "even to the conſummation of the world, to the whole ſucceſſion of the "Clergy: ſo *Theophylact* upon this place.

3. And if we conſider what were the power and graces Jeſus committed to the diſpenſation of the Apoſtles, ſuch as were not temporary, but laſting, ſucceſſive, and perpetual, we muſt alſo conclude the miniſtery to be perpetual. I inſtance firſt in the power of *binding and looſing, remitting and retaining ſins*, which Chriſt gave them together with his breathing on them the holy Spirit, and a legation, and a ſpecial Commiſſion, as appears in S. *John*; which power, what ſence ſoever it admits of, could not expire with the perſons of the Apoſtles, unleſs the ſucceeding ages of the Church had no diſcipline, or government, no ſcandals to be removed, no weak perſons offended, no corrupt members to be cut off, no hereticks rejected, no ſins, or no pardon; and that were a more hereſie, than that of the *Novatians*; for they only denied this miniſtery in ſome caſes; not in all: ſaying, Prieſtly abſolution was not fit to be diſpenſed to them, who in time of perſecution had ſacrificed to Idols. Θεῷ γὰρ δοκεῖ τὰ ἐξουσίας μόνα ἔλεγε, καὶ οὐκ ἱερέων. ὠφυτατεύειν τούτοις τὴν ἄφεσιν. [τούτοις, To theſe] *only*, pardon is to be diſpenſed without the miniſtery of the Prieſt, *To theſe*] who were μετὰ τὸ βάπτισμα ὀλιθύσαντες, ſacrificers, and mingled *the table of the Lord with the table of devils*. Againſt other ſinners they were not ſo ſevere. But however, ſo long as that diſtinction remains, *of ſins unto death*, and *ſins not unto death*; there are a certain ſort of ſins which are remediable, and cognoſcible, and judicable, and a power was diſpenſed to a diſtinct ſort of perſons, to remit or retain thoſe ſins; which therefore muſt remain with the Apoſtles for ever, that is, with their perſons firſt, and then with the οἱ ἐκ διαδοχῆς, *with their ſucceſſors*; becauſe the Church needs it for ever; and there was nothing in the power, that by relating to the preſent and temporary occaſion did inſinuate its ſhort life and ſpeedy expiration.

John 20.21.

*Vide Socrat. li.1.c.7. Sozom. l.1.c.20.*

4. In execution of this power and purſuance of this commiſſion, for which the power was given; the Apoſtles went forth, and all they upon whom this ſignature paſſed, ὃς τὸ πνεῦμα τὸ ἅγιον ἔθετο εἰς διακονίαν ταύτην, executed this power in appropriation and diſtinct miniſtery: it was *the ſword of their proper miniſtery*; and S. *Paul* does almoſt exhibite his Commiſſion and reads the words, when he puts it in execution, and does highly verifie the parts and the conſequence of this argument; *God hath reconciled us to himſelf by Chriſt Jeſus, and hath given to us the miniſtery of reconciliation*; and it follows, *now then we are Embaſſadors for Chriſt.* The miniſtery of reconciliation, is an appropriate miniſtery; *It is committed to us*; *we are Embaſſadors*, it is appropriate by vertue of Chriſts miſſion, and legation. *He hath given to us*, he hath made and deputed certain Embaſſadors whom he hath ſent upon the meſſage, and miniſtry of reconcilement; which is a plain expoſition of the words of his Commiſſion, before recorded, *John* 20.21.

James 5.

And

And that this alſo deſcended lower, we have the teſtimony of S. *James*, who adviſes the ſick perſon *to ſend for the Elders of the Church, that they may pray over him*; that they may anoint him, that in that ſociety there may be *confeſſion of ſins* by the clinick or ſick perſon, and that after theſe preparatives, and in this miniſtery, his ſins may be forgiven him. Now that this power fell into ſucceſſion, this inſtance proves; for the Elders were ſuch who had not the commiſſion immediately from Chriſt, but were μεταγενέστεροι, they were fathers of the people, but ſons of the Apoſtles, and therefore it is certain the power was not perſonal, and meerly Apoſtolical, but derived upon others by ſuch a communication, as gives evidence the power was to be ſucceeded in; And when went it out? when the anointing and miraculous healing ceaſed? There is no reaſon for that. For forgiveneſs of ſins was not a thing viſible, and therefore could not be of the nature of miracles to confirm the faith and chriſtianity firſt, and after its work was done return to God that gave it; neither could it be only of preſent uſe to the Church, but as eternal and laſting as ſin is: and therefore there could be nothing in the nature of the thing to make it ſo much as ſuſpicious, it was preſently to expire. 5.

To which alſo I add this conſideration, that the Holy Ghoſt which was to enable the Apoſtles in the preciſe office Apoſtolical, as it was an office extraordinary, circumſtantionate, definite, and to expire, *all that*, was promiſed ſhould deſcend upon them after Chriſts aſcenſion, and was verified in *Pentecoſt*; for to that purpoſe to bring all things to their mind, all of Chriſts Doctrine and all that was neceſſary of his life and miracles, and a power from above to enable them to ſpeak boldly and learnedly, and with tongues, all that, beſides the other parts of ordinary power, was given them ten days after the Aſcenſion. And therefore the breathing the Holy Ghoſt upon the Apoſtles in the octaves of the Reſurrection, and this miſſion with ſuch a power, was *their ordinary miſſion*, a ſending them as ordinary Paſtors and Curates of Souls, with a power to govern (binding and looſing can mean no leſs: and they were the words of the promiſe) with a power to miniſter reconciliation: (for ſo Saint *Paul* expounds remitting and retaining) which two were the great hinges of the Goſpel, the one to invite and collect a Church, the other to govern it; the one to diſpenſe the greateſt bleſſing in the world, the other to keep them in capacities of enjoying it. For ſince the holy Ghoſt was now actually given to theſe purpoſes here expreſſed, and yet in order to all their extraordinaries and temporary needs was promiſed to deſcend after this, there is no collection from hence more reaſonable, than to conclude all this to be part of their commiſſion of ordinary Apoſtleſhip, to which the miniſters of religion were in all Ages to ſucceed. In atteſtation of all which, who pleaſe may ſee the united teſtimony of (a) S. *Cyril*, (b) S. *Chryſoſtome*, (c) S. *Ambroſe*, (d) S. *Gregory* and the (e) Author of the queſtions of the old and new Teſtament, who unleſs by their calling ſhall rather be called perſons intereſs'd, than by reaſon of their famous piety and integrity, ſhall be accepted as competent, are a very credible and fair repreſentment of this truth, and that it was a doctrine of Chriſtianity, that Chriſt gave this power to the Apoſtles for themſelves, and their ſucceſſors for ever, and that therefore as Chriſt in the firſt donation, ſo alſo ſome Churches in the tradition of that power uſed the ſame form of words, intending the collation of the ſame power, and ſeparating perſons for that work of that miniſtery. I end this with the counſel S. *Auguſtine* gives to all publick penitents, *Veniat ad Antiſtites, per quos illis in Eccleſia*

(a) *In Joh.* 20.
(b) *Ibid.*
(c) *In* 1 *Tim.* 4.
(d) *Homil.* 26. *in Evang.*
(e) *Quæſt.* 39.

*Eccleſia claves miniſtrantur, & à præpoſitis ſacrorum accipiant ſatisfactionis ſuæ modum*, let them come to the Preſidents of Religion by whom the Keys are miniſtred, and from the Governours of holy things let them receive thoſe injunctions, which ſhall exerciſe and ſignifie their repentance.

## SECT. III.

1. THe ſecond power I inſtance in, is preaching the Goſpel: for which work he not only at firſt deſigned Apoſtles, but others alſo were appointed for the ſame work for ever, to all generations of the Church. This Commiſſion was ſigned immediately before Chriſt's Aſcenſion; Matth. 28. 19, 20. *All power is given to me in Heaven and in Earth, Go ye therefore and teach all Nations, teaching them to obſerve all things whatſoever I have commanded you, and lo I am with you always, even unto the end of the world.* Firſt, Chriſt declared his own commiſſion, [*all power* is given him into his hand] he was now made King of all the Creatures, and Prince of the Catholick Church; and therefore as it concerned his care and providence to look to his cure, and flock, ſo he had power to make deputations accordingly [*Go ye therefore,*] implying that the ſending them to this purpoſe was an iſſue of his power, either becauſe the authorizing certain perſons was an act of power, or elſe becauſe the making them Doctors of the Church and teachers of the Nations, was a placing them in an eminency above their ſcholars, and converts, and ſo alſo was an emanation of that power, which, derived upon Chriſt from his Father, from him deſcended upon the Apoſtles. And the wiſer perſons of the world have always underſtood, that a power of teaching was a *Preſidency* and *Authority*; for ſince all dominion is naturally founded in the underſtanding; although civil government accidentally, and by inevitable publick neceſſity relies upon other titles, yet where the greateſt underſtanding and power of teaching is, there is a natural preheminence and ſuperiority *eatenus*, that is, according to the proportion of the excellency; and therefore in the inſtance of S. *Paul* we are taught the ſtyle of the Court, and *Diſciples ſit at the feet* of their Maſters, as he did at the feet of his Tutor *Gamaliel*, which implies duty, ſubmiſſion, and ſubordination; and indeed it is the higheſt of any kind, not only becauſe it is founded upon nature, but becauſe it is a ſubmiſſion of the moſt imperious faculty we have, even of that faculty which when we are removed from our Tutors, is ſubmitted to none but God; for no man hath power over the underſtanding faculty; and therefore ſo long as we are under Tutors and Inſtructors, we give to them that duty, in the ſucceſſion of which claim, none can ſucceed but God himſelf, becauſe none elſe can ſatisfie the underſtanding but he.

2. Now then becauſe the Apoſtles were created Doctors of all the world, *hoc ipſo* they had power given them over the underſtandings of their diſciples, and they were therefore fitted with an infallible ſpirit, and grew to be ſo authentick that their determination was the laſt addreſs of all inquiries in queſtions of Chriſtianity: and although they were not abſolute Lords of their faith and underſtandings, as *their Lord* was, yet they had, under God, a ſupreme care, and preſidency, to order, to guide, to inſtruct, and to ſatisfie their underſtandings; and thoſe whom they ſent out upon the ſame errand, according to the proportion and excellency of their ſpirit, had alſo a degree of ſuperiority and eminency;

eminency; and therefore they who were κοπιῶντες ἐν διδασκαλίᾳ, *Labourers in the word and doctrine*, were alſo προεστῶτες πρεσβύτεροι, Preſbyters that were Preſidents and Rulers of the Church; and this eminency is for ever to be retained according as the unskilfulneſs of the Diſciple retains him in the form of *Catechumens*; or as the excellency of the inſtructor ſtill keeps the diſtance; or elſe, as the office of teaching being orderly and regularly aſſigned makes a legal, political, and poſitive authority, to which all thoſe perſons are for orders ſake to ſubmit, who poſſibly in reſpect of their perſonal abilities might be exempt from that authority.

Upon this ground it is, that learning amongſt wiſe perſons is eſteemed a title of nobility and ſecular eminency: *Ego enim quid aliud munificentiæ adhibere potui, ut ſtudia, ut ſic dixerim, in umbra educata è quibus claritudo venit*, ſaid *Seneca* to *Nero*. And *Ariſtotle*, and *A. Gellius* affirm, that not only excellency of extraction, or great fortunes, but learning alſo makes *noble*; *circum undique ſedentibus multis doctrinâ, aut genere, aut fortunâ nobilibus viris*: and therefore the Lawyers ſay, that if a legacy be given *pauperi nobili*, the executors, if they pleaſe, may give it to a *Doctor*. I only make this uſe of it, that they who are by publick deſignation appointed to teach, are alſo appointed in ſome ſence to govern them: and if learning it ſelf be a fair title to ſecular opinion, and advantages of honour, then they who are profeſſors of learning, and appointed to be publick teachers, are alſo ſet above their diſciples as far as the Chair is above the *Area* or floor, that is, in that very relation of teachers and ſcholars: and therefore among the Heathen the Prieſts who were to anſwer *de myſteriis*, ſometimes bore a ſcepter. 3.

*Apud Tacitum lib. 8. Ariſt. lib. 4. Polit. c. 4. A. Gellius, lib. 19. c. 10.*

*Bartbol. in l. Judices. Cod. de dignit. l. 12. Baldus in l. nemini. C. de adv. adverſ. judic.*

Χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς.

Upon which verſe of *Homer*, *Euſtathius* obſerves, σημεῖον ἦ βασιλείας, καὶ λόγων, καὶ δίκης τὸ σκῆπτρον ἦν, The ſcepter was not only an enſign of a King, but of a Judge and of a Prophet; it ſignified a power of anſwering in judgment, and wiſe ſentences. This diſcourſe was occaſioned by our bleſſed Saviour's illative; *All power is given me, go ye therefore and teach*; and it concludes, that the *authority of Preaching* is more than *the faculty*, that it includes *power* and *preſidency*, that therefore a ſeparation of perſons is *ex abundanti* inferred, unleſs order and authority be alſo caſual, and that all men alſo may be *Governours* as well as *Preachers*. 4.

Now that here was a plain ſeparation of ſome perſons for this miniſtery, I ſhall not need to prove by any other argument beſides the words of the Commiſſion; ſave only that this may be added, that here was *more* neceſſary, than a commiſſion; great abilities, ſpecial aſſiſtances, extraordinary and divine knowledge, and underſtanding the myſteries of the kingdom; ſo that theſe abilities were ſeparations enough of the perſons, and deſignation of the officers; But this may poſſibly become the difficulty of the queſtion; For, when the Apoſtles had filled the world with the Sermons of the Goſpel, and that the holy Ghoſt deſcended in a plentiful manner, then was the propheſie of *Joel* fulfilled, *old men dreamed dreams, and young men ſaw viſions, and ſons and daughters did propheſie*: Now the caſe was altered; and the diſciples themſelves ſtart up Doctors, and women prayed and propheſied, and *Priſcilla* ſate in the Chair with her huſband *Aquila*, and *Apollos* ſate at their feet; and now all was common again: and therefore although

the commiſſion went out firſt to the Apoſtles; yet, when by miracle God diſpenſed great gifts to the Laity, and to women, he gave probation that he intended that all ſhould propheſie and preach, leſt thoſe gifts ſhould be to no purpoſe. This muſt be conſidered.

5. 1. Theſe gifts were miraculous verifications of the great Promiſe of the Father, of ſending the holy Ghoſt, and that all perſons were capable of that bleſſing in their ſeveral proportions, and that Chriſtianity did deſcend from God were *ex abundanti* proved by thoſe extraregular diſpenſations: ſo that here is purpoſe enough ſignified, although they be not uſed to infer an indiſtinction of Officers in this miniſtery.

6. 2. Theſe gifts were given extra-regularly: but yet with ſome difference of perſons: for all did not propheſie, nor all interpret, nor all ſpeak with tongues: they were but a few that did all this: we find but the daughters of one man only, and *Priſcilla*, among all the nations of the Jews that ever did propheſie, of the women: and of Lay-men I remember not one, but *Aquila* and *Agabus*: and theſe will be but too ſtraight an argument to blend a whole Order of men in a popular and vulgar indiſcrimination.

7. 3. Theſe extraordinary gifts were no authority to thoſe who had them, and no other commiſſion, to ſpeak in publick. And therefore S. *Paul* forbids the women to ſpeak in the Church, and yet it was not denied but ſome of them might have the ſpirit of propheſie. *Speaking in the Church* was part of an ordinary power, to which not only *ability* but *authority* alſo and *commiſſion* are required. That was clearly one ſeparation; women were not capable of a clerical imployment, no not ſo much as of this miniſtery of preaching. And by this we may take ſpeedier account concerning Deaconeſſes in the Primitive Church;

*Lib. 8. c. 26.* *de Diaconiſſâ ego Bartholomæus diſpono; O Epiſcope, impones ei manus præſentibus Presbyteris, Diaconis & Diaconiſſis, & dices, Reſpice ſuper hanc famulam tuam*; ſo it is in the conſtitutions Apoſtolical under the name of S. *Clement*: By which it ſhould ſeem they were ordained for ſome Eccleſiaſtical miniſtery; which is alſo more credible by thoſe

*In exhort. ad caſtitatem. Lib. 4. c. 9.* words of *Tertullian*, *Quantæ igitur & quæ in Eccleſiis ordinari ſolent, quæ Deo nubere maluerunt?* And *Sozomen* tells of *Olympias*, *Hanc enim, cum genere eſſet nobiliſſimo, quamvis juvenculam, ex quo vidua facta erat, quia ex præſcripto Eccleſiæ egregiè philoſophatur, in Miniſtram Nectarius ordinat*: and ſuch a one it was, whom Saint *Baſil* called *impollutam ſacerdotem*. Whatſoever theſe Deaconeſſes could be, they could not

*Lib. de virg.* ſpeak in publick, unleſs they did prevaricate the Apoſtolical rule, given to the *Corinthian* and *Epheſian* Churches: And therefore though *Olympias* was an excellent perſon, yet ſhe was no preacher; ſhe was a Philoſopher, not in her diſcourſe, but in her manner of living and believing: *Philoſophata ex Eccleſiæ præſcripto*, and that could not be by preaching: but theſe Deaconeſſes after the Apoſtolical age, were the ſame with the κοπιῶσαι ἐν κυρίῳ, the good women, that did domeſtick offices and miniſter to the temporal neceſſity of the Churches in the days of the Apoſtles; Such a one was *Phebe* of *Cenchreæ*: but they were not admitted to any holy or ſpiritual Office: So we have certain teſtimony from Antiquity, whence the objection comes. For ſo the *Nicene* Council

*C. 19.* expreſly: ἐμνήσθη μὲν περὶ διακονισσῶν, &c. ἐπεὶ μηδὲ χειροθησίαν τινὰ ἔχουσιν, ὥστε ἐξ ἁπάντων ἐν τοῖς λαϊκοῖς αὐτὰς ἐξετάζεσθαι. Deaconeſſes are to be reckoned in the Laity, becauſe they have no impoſition of hands, *viz.* for any ſpiritual

ſpiritual office. For they had impoſition of hands in ſome places to temporal adminiſtrations about the Church, and a ſolemn benediction, but nothing of the ἱερατικὴ δύναμις; the ſame were the πρεσβύτιδες, πρεσκαθήμεναι, the *Presbytereſſes*, who were the σωφρονίζειαι, or the Governeſſes of women, in order to manners and religion; but theſe, though (as *Tertullian* affirms, and *Zonaras*, and *Balſamo* confeſs) they were ſolemnly ordained and ſet over the women in ſuch offices, yet pretended to nothing of the clerical power or the right of ſpeaking in publick. So *Epiphanius*: *There is an order of deaconeſſes in the Church, but not to meddle*, or to attempt any of the holy Offices. And in this ſence it was, that S. *Ambroſe* reckons it amongſt the Hereſies of the *Cataphrygians*, that they ordained their Deaconeſſes, *viz.* to ſpiritual miniſteries; but thoſe women that deſire to be medling, are not moved with ſuch diſcourſes; they care for none of all theſe things; therefore I remit them to the precept of the Apoſtle. *But I ſuffer not a woman to teach, but to be in ſilence.*

*Hæreſ.* 79.

διακονισσῶν τάγμα ὄζιν ἐν τῇ ἐκκλησίᾳ, ἀλλ' οὐκ εἰς τὸ ἱερατεύειν οὐδὲ τι ὁμιχειρεῖν ἐπιζητεῖν. *In* 1 Tim. 3.

1 Tim. 2. 12.

And *as for the men* who had gifts extraordinary of the Spirit, although they were permitted at firſt in the *Corinthian* Church (before there was a Biſhop, or a fixed Colledge of Clergy) to utter the inſpired dictates of the Spirit, yet whether they were Lay or Clergy is not there expreſſed; and it is more agreeable to the uſual diſpenſation that the prophets of ordinary miniſtery, though now extraordinarily aſſiſted, ſhould propheſie in publick; but however, when theſe extraordinaries did ceaſe, if they were common perſons, they had no pretence to invade the Chair (nor, that we find, ever did:) for an ordinary ability to ſpeak was never any warrant to diſturb an order; unleſs they can ſay the words of S. *Paul* [*Whereunto I am ordained a Preacher*,] they might not invade the office. To be able to perform an office, though it may be a fair diſpoſition to make the perſon capable to receive it *orderly*, yet it does not actually inveſt him; every wiſe man is not a Counſellor of State, nor every good Lawyer a Judge. And I doubt not but in the Jewiſh religion there were many perſons as able to pray as their Prieſts, who yet were wiſer than to refuſe the Prieſts advocation *apud Deum*, and reciting offices in behalf of the people: *Orabit pro eo ſacerdos* was the order of Gods appointing, though himſelf were a devout perſon and of an excellent ſpirit. And it had need be ſomething extraordinary that muſt warrant an ordinary perſon to riſe higher than his own evenneſs; and *ability* or *skill* is but a poſſibility; and muſt be reduced to act by ſomething that tranſmits authority, or does eſtabliſh order, or diſtinguiſh perſons, and ſeparate profeſſions. And it is very remarkable, that when *Judas* had miſcarried and loſt his Apoſtolate, it was ſaid, that it was neceſſary for ſome body to be choſen to be a witneſs of Chriſts Reſurrection. Two were named, of ability ſufficient, but that was not all: they muſt chuſe one, to make up the number of the twelve, a diſtinct ſeparate perſon; which ſhews that it was not only a work (for that, any of them might have done) but an office of ordinary miniſtery. The ability of doing which work although all they that lived with *Jeſus*, might either have had, or received at *Pentecoſt*, yet the authority and grace was more: the firſt they had upon experience, but this only by divine election: which is a demonſtration that every perſon that can do offices clerical is not permitted to do them; and that, beſides the *knowledge* and *natural* or *artificial abilities*, a divine qualification is neceſſary.

8.

9. And therefore God complains by the Prophet, *I have not ſent them, and yet they run*; and the Apoſtle leaves it as an eſtabliſhed rule, *How ſhall they preach except they be ſent?* Which two places, I ſhall grant to be meant concerning a diſtinct and a new meſſage; Prophets muſt not offer any doctrine to the people, or pretend a doctrine for which they had not a commiſſion from God. But which way ſoever they be expounded, they will conclude right in this particular. For if they ſignifie an ordinary miſſion, then there is an ordinary miſſion of preachers, which no man muſt uſurp unleſs he can prove his title certainly and clearly, derivative from God; which when any man of the Laity can do, we muſt *give him the right hand of fellowſhip*, and *wiſh him good ſpeed*. But if theſe words ſignifie an extraordinary caſe, and that no meſſage muſt be pretended by Prophets, but what they have commiſſion for, then muſt not ordinary perſons pretend an extraordinary miſſion to an ordinary purpoſe: for, beſides, that God does never do things unreaſonable, nor will endure that order be interrupted to no purpoſe, he will never give an extraordinary Commiſſion unleſs it be to a proportionable end; whoſoever pretends to a licence of preaching by reaſon of an extraordinary calling, muſt look that he be furniſhed with an extraordinary meſſage, leſt his Commiſſion be ridiculous; and when he comes, he muſt be ſure to ſhew his authority by an argument proportionable; that is, by ſuch a probation without which no wiſe man can reaſonably believe him; which cannot be leſs than miraculous and divine. In all other caſes he comes under the curſe of the *non miſſi*, thoſe whom God ſent not; they go on their own errand, and muſt pay themſelves their wages.

10. But, beſides that the Apoſtles were therefore to have an immediate miſſion, becauſe they were to receive new inſtructions: theſe inſtructions were ſuch as were by an ordinary, and yet by a diſtinct miniſtery to be conveyed, for ever after; and therefore did deſign an ordinary, ſucceſſive, and laſting power and authority. Nay our bleſſed Lord went one ſtep further in this proviſion, even to remark the very firſt ſucceſſors and partakers of this power, to be taken *into the lot of this miniſtery*, and they were the Seventy-two whom Chriſt had ſent (as probationers of their future preaching) upon a ſhort errand into the Cities of *Judah*: But by this aſſignation of more perſons than thoſe to whom he gave immediate Commiſſion, he did declare that the office of preaching was to be diſpenſed by a ſeparate and peculiar ſort of men, diſtinct from the people, and yet by others than thoſe who had the commiſſion extraordinary; that is, by ſuch who were to be called to it by an ordinary vocation.

11. As Chriſt conſtituted the office and named the perſons, both extraordinary and ordinary, preſent and ſucceſſive; ſo he provided gifts for them too, that the whole diſpenſation might be his, and might be apparent. And therefore Chriſt *when he aſcended up on high gave gifts to men*, to this very purpoſe; and theſe gifts coming from the ſame Spirit made ſeparation of diſtinct miniſteries under the ſame Lord. So S. *Paul* teſtifies expreſly; *Now there are diverſities of gifts, but the ſame Spirit,* 1 Cor. 12. 4. διαιρέσεις διακονιῶν εἰσὶ, *there are different adminiſtrations* [*differences of miniſteries*;] it is the proper word for Church-offices; the miniſtery diſtinguiſhed by the gift; It is *not a gift of the miniſtery*, but *the miniſtery it ſelf is the gift*, and diſtinguiſhed accordingly. An extraordinary Miniſtery needs an extraordinary and a miraculous gift; that

that is a miraculous *calling* and *vocation* and *deſignation* by the holy Ghoſt; but an ordinary gift cannot ſublime an ordinary perſon to a ſupernatural imployment; and from this diſcourſe of the differing gifts of the Spirit, Saint *Paul* without any further artifice, concludes that the Spirit intended a diſtinction of Church-officers for the work of the miniſtery; for the concluſion of the diſcourſe is, that *God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers*; and, leſt all God's people ſhould uſurp theſe offices, which God by his Spirit hath made ſeparate and diſtinguiſhed, he adds, *Are all Apoſtles? are all Prophets? are all Teachers?* If ſo, then were all the body one member, quite contrary to nature, and to God's Oeconomy. Verſe 28.

And that this deſignation of diſtinct *Church-officers* is for ever, S. *Paul* alſo affirms as expreſly as this queſtion ſhall need; *He gave ſome Apoſtles, ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, εἰς ἔργον διακονίας, for the work of the miniſtery, till we all arrive at the unity of faith*, which as ſoon as it ſhall happen, then cometh the end. Till the end be, the ἔργον διακονίας, *the work of the Miniſtery* muſt go forwards, and is incumbent upon the Paſtors and Teachers; this is their work, and they are the miniſters, whom the holy Ghoſt deſigned. 12. Epheſ. 4. 11.

1. For, I conſider that either to preach requires but an *ordinary* or an *extraordinary ability*; if it requires an extraordinary, they who are illiterate and unlearned perſons are the unfitteſt men in the world for it: if an *ordinary* ſufficiency will diſcharge it, why cannot they ſuppoſe the Clergy of a competency, and ſtrength ſufficient to do that which an ordinary underſtanding, and faculties can perform? what need they entermeddle with that, to which no extraordinary aſſiſtance is required? or elſe why do they ſet their ſhoulder to ſuch a work, with which no ſtrength but extraordinary, is commenſurate? in the firſt caſe it is needleſs; in the ſecond it is uſeleſs; in both vain and impertinent. For either no man needs their help; or, if they did, they are very unable to help. I am ſure they are, if they be unlearned perſons; and if they be learned, they well enough know, that to teach the people, is not a power of ſpeaking, but is alſo an act of juriſdiction and authority, and in which, order is, at leaſt, concerned in an eminent degree: *Learned men* are not ſo forward; and thoſe are moſt confident who have leaſt reaſon. 13.

2. Although as Homilies to the people are now uſed according to the ſmalleſt rate, many men more preach than ſhould, yet beſides that to preach *prudently, gravely, pioufly*, and *with truth*, requires more abilities than are diſcernable by the people, ſuch as make even a plain work reaſonable to wiſe men, and uſeful to their hearers, and acceptable to God; beſides this, I ſay, the office of teaching is of larger extent than making Homilies, or ſpeaking prettily enough to pleaſe the common and undiſcerning auditors. They that are appointed to teach the people muſt *Reſpondere de jure, Give account of their faith* in defiance of the numerous armies of Hereticks; they muſt watch for their flock, and uſe excellent arts to arm them againſt all their weakneſſes from within, and hoſtilities from without; they muſt ſtrengthen the weak, confirm the ſtrong, compoſe the ſcrupulous, ſatisfie the doubtful, and be ready to anſwer caſes of Conſcience; and I believe there are not ſo little as 5000 caſes already ſtarted up among the Caſuiſts; and for ought I know, there may be 5000 times 5000. And there are ſome caſes of Conſcience 14.

that concern Kings and kingdoms in the higheſt myſteriouſneſs, both of State and Religion, and they alſo belong to *Paſtors* for the intereſts of Religion, and *Teachers* to determine or adviſe in. Κήρυκας Διὸς ἀγγέλους λέγει ἠδ' ἀνδρῶν δια, ἔντε πάσαις θυσίαις αὐτὺς διακονῦντας μεσιτεύειν, ἠ μὴν ἠ ὲν ἀνδρῶν βυλαῖστε ἠ ἀγορεαῖς. The Preachers were always Meſſengers between God and men, being *Mediators* by their ſacrifices, and they were intereſted in their counſels, and greater cauſes; And if religion can have influences into counſels of Princes, and publick intereſt of kingdoms, and that there can be any difficulty, latent ſences, intricacy of queſtion, or myſteriouſneſs in Divinity, it will be found that there are other parts of the Preachers office, beſides making Homilies: and that when ſo great skill is required, it will not be eaſie to make pretences to invade it; unleſs a man cannot be an excellent Lawyer without twenty years skill and practice, beſides excellency of natural indowments, and yet can be an excellent Teacher and Guide in all caſes of Conſcience, meerly with opening his mouth, and rubbing his forehead hard. But God hath taken order that thoſe whom he hath appointed teachers of the people, ſhould make it the work and buſineſs of their lives, that they ſhould diligently attend to reading, to exhortation, and to doctrine, that they may *watch over their flock, over whom the holy Ghoſt hath made them overſeers.* The inconvenience that this diſcourſe is like to meet withall is, that it concerns thoſe men who are ſure not to underſtand it: for they that have not the wiſdom of Prophets and wiſe men, cannot eaſily be brought to know the degrees of diſtance between the others wiſdom and their own ignorance. To know that there is great learning beyond us, is a great part of learning: but they that have the confidence in the midſt of their deepeſt ignorance to teach others, want both modeſty and underſtanding too, either to perceive or to confeſs their own wants: they never kiſſed the lips of the wiſe, and therefore think all the world breathes a breath as fenny and mooriſh as themſelves.

*Euſtath. in Iliad. a.*

15. 3. Beſides, the conſideration of the abiſity that a ſeparate number of men ſhould be the teachers, and it be not permitted promiſcuouſly to every perſon of a confident language and bold fancy, is highly neceſſary in the point of *prudence* and *duty* too. Of Prudence, becauſe there can be no ſecurity againſt all the evil doctrines of the world in a promiſcuous unchoſen company of Preachers. For if he be allowed the pretence of *an extraordinary*, he ſhall belie the holy Spirit, to couzen you, when he hath a mind to it: If you allow him nothing but an *ordinary ſpirit*, that is, abilities of art and nature; there cannot in ſuch diſcourſes be any compenſation for the diſorder, or the danger, or the ſchiſms, and innumerable Churches, when *one head* and *two members* ſhall make a diſtinct body, and all ſhall pretend to Chriſt, without any other common term of union. And this which is *diſorder* in the thing, is alſo *diſhonourable* to this part of religion; and the divine meſſages ſhall be conveyed to the people by common *Curriers* or rather *meſſengers by chance*, and *as they go by*; whereas God ſent at firſt *Embaſſadors extraordinary*, and then left his *Leigers* in his Church for ever. But there is alſo a duty too to be ſecured; for they that have the guiding of ſouls muſt remember that they muſt be λόγον ἀποδώσοντες, *muſt render an account*; and that cannot *be done with joy*, when it ſhall be indifferent to any man to ſuperſeminate what he pleaſe: and (by the way) I ſuppoſe, they who are apt to enter into the Chair of Doctors and Teachers, would



be

be unwilling to be charged with a cure of ſouls. If they knew what that means, they would article more ſtrictly before they would ſtand charged with it; and yet it is harder to ſay that there is no ſuch thing as *the cure of ſouls*; that Chriſt left his flock to wander and to guide themſelves, or to find ſhepherds at the charges of accident and chance. Chriſt hath made a better proviſion, and after he had with the greateſt earneſtneſs committed to S. *Peter* the care of feeding his lambs and ſheep, S. *Peter* did it carefully, and thought it part of the ſame duty to provide other ſhepherds, who ſhould alſo *feed the flocks* by a continual proviſion and attendance; *The Presbyters which are among you, I who alſo am a Presbyter exhort, feed the flock of God which is among you,* ἐπισκοπῦντες ἑκουσίως, προθύμως, *doing the office of Biſhops over them, taking* ſupraviſion or *overſight of them willingly and of a ready mind.* The Preſbyters and Biſhops, they are to *feed the flock*, there was ποίμνιον *a flock* to be diſtinguiſhed from the ποιμένες, *the ſhepherds*, the elders, ἐν ὑμῖν, and the *flock among you*, diſtinguiſhed by a regular office of teaching, and a relation of *ſhepherds* and *ſheep*. 1 Pet. 5. 1, 2.

But this diſcourſe would be unneceſſary long, unleſs I ſhould omit many arguments, and contract the reſt. I only ſhall deſire it be conſidered, concerning the purpoſe of that part of Divine providence, in giving the Chriſtian Church Commandments concerning Proviſions to be made for the Preachers; *Let the Elders that rule well have a double honour*, an elder brother's portion at leaſt, both of honour and maintenance, *eſpecially if they labour in the word and doctrine*; and the reaſon is taken out of *Moſes* Law, but derived from the natural, *Bovi trituranti non ligabis os. For God hath ordained that thoſe that labour in the Goſpel ſhould live of the Goſpel.* This argument will force us to diſtinguiſh perſons, or elſe our *purſes* will; and if all will have a right to preach the Goſpel that think themſelves able, then alſo they have a right to be maintained too. 16. 1 Tim. 5.

I ſhall add no more, 1. God hath deſigned perſons to teach the people, 2. charged them with *the cure of ſouls*, 3. given them commiſſion *to go into all the world*, 4. given them gifts accordingly, 5. charged the people to attend and to obey, 6. hath provided them maintenance and ſupport, and 7. ſeparated them to *reading, to exhortation, and to doctrine*, from the affairs of this world, that they may attend to theſe, by the care of the whole man. If any man in charity or duty will do any ghoſtly offices to his erring or weak brother, he may have a reward of charity: for in this ſence it is that *Tertullian* ſays, that in remote and barbarous countries the Laity do *Sacerdotio aliquatenus fungi*. But if he invades the publick chair, he may meet with the curſe of *Corah, if he intends maliciouſly*; or if he have fairer, but miſtaken purpoſes, the gentler ſentence paſſed upon *Uzzah* may be the worſt of his evil portion.

## SECT. IV.

I Inſtance next in the caſe of Baptiſm, which indeed hath ſome difficulty and prejudice paſſed upon it; and although it be put in the ſame Commiſſion, intruſted to the ſame perſons, be a ſacred miniſtery, a Sacrament and a myſterious rite, whoſe very Sacramental and ſeparate 1.

ſeparate nature, requires the ſolemnity of a diſtinct order of perſons for its miniſtration: yet if the laity may be admitted to the diſpenſation of ſo ſacred and ſolemn rites, there is nothing in the calling of the Clergy that can diſtinguiſh them from the reſt of Gods people, but they ſhall be holy enough, to diſpenſe holy offices without the charges of paying honour and maintenance to others to do what they can do themſelves.

2. In oppoſition to which, I firſt conſider, that the ordinary miniſter of Baptiſm is a perſon conſecrated; the Apoſtles and their ſucceſſors in the office Apoſtolical, and all thoſe that partake of that power; and it needs no other proof, but the plain production of the Commiſſion; they who are teachers by ordinary power, and authority, they alſo had command to baptize all Nations: and baptiſm being the ſolemn rite of initiating diſciples, and making the firſt publick profeſſion of the Inſtitution, it is in reaſon and analogy of the myſtery to be miniſtred by thoſe who were appointed to collect the Church, and make Diſciples. It is as plain and decretory a Commiſſion, as any other myſteriouſneſs of Chriſtianity; and hath been accepted ſo for ever as the doctrine of Chriſtianity, as may appear in (a) *Ignatius*, (b) *Tertullian*, (c) S. *Gelaſius*, (d) S. *Epiphanius*, and (e) S. *Hierom*; who affirm in variety of ſences, that *Biſhops*, *Prieſts* and *Deacons* only are to baptize; ſome by ordinary right, ſome by deputation; of which I ſhall afterwards give account; But all the *Jus ordinarium* they intend to fix upon the Clergy according to divine inſtitution and commandment. So that in caſe lay-perſons might baptize κατὰ περίστασιν, & δι' ἀνάγκην, *upon urgent neceſſity*, yet this cannot upon juſt pretence invade the ordinary miniſtery, becauſe God had diſpenſed the affairs of his Church, ſo that caſes of neceſſity do not often occur to the prejudice and diſſolution of publick order, and miniſteries; and if permiſſions being made to ſupply neceſſities, be brought further than the caſe of exception gives leave, the permiſſion is turned into a crime, and does greater violence to the rule, by how much it was fortified by that very exception, as to other caſes not excepted. And although in caſe of extreme neceſſity every man may preach the Goſpel, as to dying Heathens, or unbelieving perſons, yet if they do this without ſuch, or the like neceſſity, what at firſt was charity, in the other caſe is *ſchiſm* and *pride*, the two greateſt enemies to charity in the world.

(a) *Epiſt. ad Hieron.*
(b) *Lib. de Bapt.*
(c) *Epiſt.* 1. c. 9
(d) *Hæreſ.* 79.
(e) *Dial. adv. Luciſer.*

3. But now for the thing it ſelf, whether indeed any caſe of neceſſity can tranſmit to lay perſons a right of baptizing, it muſt be diſtinctly conſidered. Some ſay it does. For *Ananias* baptized *Paul*, who yet (as it is ſaid) was not in holy Orders; and that the 3000 Converts at the firſt Sermon of S. *Peter* were all baptized by the Apoſtles, is not eaſily credible, it being too numerous a body for ſo few perſons to baptize; and when *Peter* had preached to *Cornelius* and his family, he cauſed the brethren that came along with him to baptize them; and whether Hands had been impoſed on them or no, is not certain: And in purſuance of the inſtance of *Ananias*, and the other probabilities, the Doctors of the Church have declared their opinions θετικῶς, *In caſes of neceſſity, a lay-perſon may baptize.* So *Tertullian* in his book of Baptiſm, *Alioqui & Laicis juſ eſt baptizandi. Quod enim ex æquo accipitur, ex æquo dari poteſt.* The reaſon is alſo urged by S. *Hierom* to the ſame purpoſe, only requiring that the Baptizer be a Chriſtian, ſuppoſing whatſoever they have received they may alſo give; but becauſe the reaſon concludes not, becauſe (as themſelves believe) a *Presbyter*

*Dial. adv. Luciſer.*

cannot

cannot collate his *Presbyterate*, it muſt therefore reſt only upon their bare authority; if it ſhall be thought ſtrong enough to bear the weight of the contrary reaſons. And the Fathers in the Council of *Eliberis* determined, *Peregrè navigantes, aut ſi Eccleſia in proximo non fuerit, poſſe fidelem, qui lavacrum ſuum integrum habet, nec ſit bigamus, baptizare in neceſſitate infirmitatis poſitum Catechumenum; ita ut ſi ſupervixerit, ad Epiſcopum eum producat, ut per manûs impoſitionem proficere poſſit.* The Synod, held at *Alexandria* under *Alexander* their Biſhop, approved the baptiſm of the children by *Athanaſius*, being but a boy; and the *Nicene* Fathers ratifying the baptiſm made by hereticks (amongſt whom they could not but know in ſome caſes, there was no true Prieſthood or legitimate ordination) muſt by neceſſary conſequence ſuppoſe baptiſm to be diſpenſed effectually by lay-perſons. And S. *Hierome* is plain, *Baptizare, ſi neceſſitas cogat, ſcimus etiam licere Laicis*; the ſame almoſt with the Canon of the fourth Council of *Carthage*, *Mulier baptizare non præſumat niſi neceſſitate cogente:* though, *by the way*, theſe words of [*cogente neceſſitate*] *are* not in the Canon, but thruſt in by *Gratian* and *Peter Lombard*. And of the ſame opinion is S. *Ambroſe*, or he who under his name wrote the Commentaries upon the fourth to the *Epheſians*, (a) P. *Gelaſius*, (b) S. *Auguſt.* and (c) *Iſidor*, and generally all the Scholars after their maſter.

*Can.* 30.

*Ruffin. lib.* 10. *c.* 14.

*Can. mulier de conſecr. diſt. li.* 4. *ſent. diſt.* 6. (a) *Epiſt.* 1. (b) *Lib.* 2. *Contr. Epiſt. Parmen. c.* 13. (c) *Lib.* 2. *de divin offic.* 4.

4.

But againſt this doctrine were all the *African* Biſhops for about 150 years; who therefore rebaptized perſons returning from heretical conventicles; Becauſe thoſe heretical Biſhops being depoſed and reduced into Lay-communion, could not therefore collate baptiſm for their want of holy Orders: as appears in S. *Baſils* Canonical Epiſtle to *Amphilochius*, where he relates their reaſon, and refutes it not. And however *Firmilian* and S. *Cyprian* might be deceived in the thinking hereticks quite loſt their orders; yet in this they were untouched, that although their ſuppoſition was queſtionable, yet their ſuperſtructure was not medled with, *viz.* That if they had been Lay perſons, their Baptizations were null and invalid.

5.

I confeſs, the opinion hath been very generally taken up in theſe laſt ages of the Church, and almoſt with a *Nemine contradicente*; the firſt ages had more variety of opinion: and I think it may yet be conſidered anew upon the old ſtock. For ſince abſolutely, all the Church affixes the ordinary miniſtery of Baptiſm to the Clergy; if others do baptize, do they ſin, or do they not ſin? That it is no ſin, is expreſly affirmed in the 16 Canon of *Nicephorus* of *C. P.* *If the own father baptizes the child, or any other Chriſtian man, it is no ſin.* * S. *Auguſtine* is almoſt of another mind, *& ſi Laicus neceſſitate compulſus baptiſmum dederit, neſcio an pie quiſquam dixerit, Baptiſmum eſſe repetendum: Nullâ enim cogente neceſſitate ſi fiat, alieni muneris uſurpatio eſt; ſi autem neceſſitas urgeat, aut nullum, aut veniale delictum eſt.* And of this mind are all they, who by frequent uſing of that ſaying have made it almoſt proverbial, *Factum valet, fieri non debet.* If they do not ſin, then women and Lay-men have as much right from Chriſt to baptize as Deacons or Preſbyters; then they may upon the ſame ſtock and right do it as Deacons do, for if a Biſhop was preſent it was not lawful for Deacons, as is expreſly affirmed by S. *Ignatius* in his Epiſtle to *Heron* the Deacon; and S. *Epiphanius* with the ſame words denies a *jus baptizandi, to women* and *to Deacons, and both of them* affirm it to be proper to Biſhops. Further yet, *Tertullian* and S. *Hierom* deny a power to Preſbyters

Χρὴ τὰ ἀξιόπιστα νήπια ἐὰν εὑρεθῇ τις εἰς τόπον ἐν ᾧ οὐκ ἔστιν ἱερεὺς βαπτίσαντα· εἰ καὶ βαπτίσει ὁ ἴδιος πατὴρ ἢ οἱ ὅσοι ἐκ ποτὲ ἄνθρωποι, μόνος εἰ δεῖν ὁ χειροτονὸς, ἐκ δεῖν ἁμαρτία.

* *Lib.* 2. *Contr. Epiſt. Parmen. c.* 13.

*Hæres.* 19.

*De bapt. adv. Luciferi.*

Preſbyters to do it without Epiſcopal diſpenſation. Now if Preſbyters and Deacons have this power only by leave and in certain caſes, then it is more than the women have: only that they are fitter perſons to be intruſted with the deputation; a leſs neceſſity will devolve it upon Preſbyters than upon Deacons, and upon *Deacons* than *Lay-men*; and a leſs yet will caſt it upon *Lay-men* than *women*: and this difference is in reſpect of humane order and poſitive conſtitution, but in the nature of the thing according to this doctrine all perſons are equally receptive of it: And therefore to baptize is no part of the Grace of Orders, no fruit of the holy Ghoſt, but a work which may be done by all, and at ſome times muſt: and if baptiſm may, then it will be hard to keep all the other rites from the common inrodes, and then the whole office will periſh.

6. But if Lay-perſons baptizing, though in caſe of neceſſity, *do ſin*, as S. *Auguſtine* ſeems to ſay they do, then it is certain, Chriſt never gave them leave ſo much as by inſinuation; and then neither can the Church give leave; for ſhe can give leave for no man to ſin: and, beſides ſuch a deputation were to no purpoſe; Becauſe no perſon ſhall dare to do it, for evil is not to be done, though for the obtaining the greateſt good: and it will be hard to ſtate the queſtion, ſo that either the child ſhall periſh, or ſome other muſt periſh for it; for he that poſitively ventures upon a ſin for a good end, worſhips God with a ſin, and therefore ſhall be thank'd with a damnation, if he dies before repentance; but if the child ſhall not periſh in ſuch caſe of not being baptized, then why ſhould any man break the rule of inſtitution, and if he ſhall periſh without being baptized, then God hath affixed the ſalvation of the child upon the condition of another mans ſin.

7. 3. And indeed the pretence of caſes of neceſſity may do much towards the excuſing an irregularity in an exterior rite, though of divine inſtitution, *Eurip.* τὸ τ̃ ἀναγκης ὐ λέγειν ὅσον ζυγόν. But it will not be eaſily proved that God hath made any ſuch neceſſities: it is certain that for perſons having the uſe of reaſon God hath provided a remedy that no lay-perſon ſhould have need to baptize a Catechumen; for his *votum* or deſire of baptiſm ſhall ſerve his turn. And it will be unimaginable that God hath made no proviſion for infants, and yet put it upon them in many caſes with equal neceſſity, which without breach of a divine inſtitution cannot be ſupplied.

8. 4. If a Lay-perſon ſhall baptize, whether or no ſhall the perſon baptized receive benefit, or will any more but the outward act be done? for that the Lay-perſon ſhall convey *rem Sacramenti*, or be the miniſter of ſacramental grace, is no where revealed in Scripture, and is againſt the Analogy of the Goſpel; for the *verbum reconciliationis*, *all the whole miniſtery of reconciliation* is intruſted to the Prieſt, *Nobis*, (ſaith S. *Paul*) *to us who are Embaſſadors*. And what difference is there, if caſes of neceſſity be pretended in the defect of other miniſteries, but that they alſo may be invaded? and caſes of neceſſity may by other men alſo be numbered in the other ſacrament: and they have done ſo; and I know, who ſaid that no man muſt conſecrate the Sacrament of the Lords Supper but he that is lawfully called, *except there be a caſe of neceſſity*; and that there may be a caſe of neceſſity for the bleſſed Sacrament, there needs no other teſtimony than the *Nicene* Council; which calls the Sacrament in the article of death, ἀναγκαιότατον ἐφόδιον, *viaticum*, the moſt neceſſary proviſion for our journey: and if a Lay-perſon Abſolves, there is as much promiſe of the validity of the one as the other, unleſs it be ſaid,

*De captivit. Babyl. c. de ordine, & in l. de inſtituendis miniſtris ad Senatum Pragenſem, in l. de miſſâ abrogandâ, in l. de notis Eccleſiæ.*

ſaid, that there may be abſolute neceſſity of Baptiſm, but not ſo of Abſolution; which the maintainers of the other opinion are not apt to profeſs. And therefore S. *Auguſtine* did not know whether baptiſm adminiſtred by a lay-perſon be to be repeated or no; *Neſcio anpiè quiſquam dixerit*, he knew not; neither do I. But *Simon* of *Theſſalonica* is confident, οὐδεὶς βαπτίζει εἰ μὴ χειροτονίαν ἔχει, *No man baptizes but he that is in holy orders.* The baptiſm is null: I cannot ſay ſo; nor can I ſay, ἔστω δεκτόν; *Let it be received.* Only I offer this to conſideration; if a Deacon can do no miniſterial act with effect, but a lay-perſon may do the ſame with effect upon the perſon ſuſcipient, What is that ſupernatural grace and inherent and indelible character which a Deacon hath received in his ordination? If a Deacon can do no ſupernatural act which were void and null, if done by him that is not a Deacon, he hath no character, no ſpiritual inherent power: and that he is made the ordinary miniſter of it, is for order ſake: but he that can do the ſame thing, hath the ſame power and ability. By this ground a Lay-perſon and a Deacon are not diſtinguiſhed by any inherent character, and therefore they who underſtand the ſpiritual powers and effects of ordination in the ſence and expreſſion of an inherent and indelible character, will find ſome difficulty in allowing the effect of a lay-baptiſm.

But I conſider that the inſtances of Scripture brought for the lawfulneſs of lay-adminiſtration, if they had no particular exceptation, yet are impertinent to this queſtion; for it is not with us pretended in any caſe to be lawful, but in extreme neceſſity: And therefore, Saint *Peters* deputing the brethren who came with him to *Cornelius* to baptize his family, is nothing to our purpoſe, and beſt anſwers it ſelf: for either they were of the Clergy, who came with them; or elſe lay-perſons may baptize by the right of an ordinary deputation, without a caſe of neceſſity; for here was none: Saint *Peter* might have done it himſelf. 9.

And as for *Ananias*, he was one of the Seventy two: and if that be nothing, yet he was called to that miniſtration about *Paul*, as *Paul* himſelf was to the Apoſtleſhip, even by an immediate vocation, and miſſion from Chriſt himſelf. And if this anſwer were not ſufficient (as it is moſt certainly) the argument would preſs further than is intended: for *Ananias* tells him, he was ſent to him that *he might lay his hands on him that he might receive the holy Ghoſt*: and to do that, was more than *Philip* could do; though he was a Deacon, and in as great a neceſſity, as this was: And yet beſides all this, this was not a caſe of neceſſity, unleſs there was never a Preſbyter or Deacon in all *Damaſcus*, or that God durſt not truſt any of them with *Paul*, but only *Ananias*, or that *Paul* could not ſtay longer without baptiſm, as many thouſand converts did in deſcending ages. 10.

And for the other conjecture it is not conſiderable at all: for the Apoſtles might take three or four days time to baptize the three thouſand: there was no hurt done if they had ſtayed a week: the text inſinuates nothing to the contrary; *The ſame day about three thouſand were added to the Church*; then they *were added to the Church*, that is, *by vertue and efficacy of that Sermon*, who it may be, conſidered ſome-while of S. *Peters* diſcourſe, and gave up their names upon mature deliberation and poſitive conviction. But it is not ſaid, *they were baptized the ſame day*; and yet it was not impoſſible for the twelve Apoſtles to do it in one day, if they had thought it reaſonable. 11.

For

12. For my own particular, I wiſh we would make no more neceſſities than God made, but that we leave the adminiſtration of the Sacraments to the manner of the firſt inſtitution, and the Clerical offices be kept within their cancels, that no Lay-hand may pretend a reaſon to uſurp the ſacred Miniſtery: and ſince there can be no neceſſity for unbaptized perſons of years of diſcretion, becauſe their deſire may ſupply them, it were well alſo if our charity would find ſome other way alſo, to underſtand Gods mercy towards infants; for certainly, he is moſt merciful and full of pity to them alſo: and if there be no neglect of any of his own appointed miniſteries, ſo as he hath appointed them, methinks it were but reaſonable to truſt his goodneſs with the infants in other caſes: for it cannot but be a jealouſie and a ſuſpicion of God, a not daring to truſt him, and an unreaſonable proceeding beſide, that we will rather venture to diſpenſe with divine inſtitution, than think that God will; or that we ſhould pretend more care of children than God hath: when we will break an inſtitution, and the rule of an ordinary Miniſtery of Gods appointing, rather than caſt them upon God, as if God loved this ceremony better than he loved the child; for ſo it muſt be, if the child periſhed for want of it: and yet ſtill methinks according to ſuch doctrine, there was little or no care taken for infants; for when God had appointed a miniſtery, and fixed it with certain rules and a proper deputation: in reaſon (knowing in all things elſe how merciful God is, and full of goodneſs) we ſhould have expected that God ſhould have given expreſs leave to have gone beſides the firſt circumſtances of the Sacrament, if he had intended we might or ſhould: and that he ſhould have told us ſo too rather than by leaving them faſt tyed without any expreſs caſes of exception, or marks of difference, permit men to diſpute and ſtand unreſolved between a caſe of Duty and a point of Charity: for although God will have mercy rather than ſacrifice, yet when both are commanded, God takes order they ſhall never croſs each other, and ſacrifice is to be preferred before mercy, when the Sacrifice is in the commandment, and the Mercy is not: as it is in the preſent queſtion. And if it were otherwiſe in this caſe, yet becauſe God loves mercy ſo well, Why ſhould we not think, that God himſelf will ſhew this mercy to this Infant, when he hath not expreſſed his pleaſure that we ſhould do it? We cannot be more merciful than He is.

13. The Church of *England* hath determined nothing in this particular, that I know of; only when in the firſt Liturgy of King *Edward* the Sixth, a Rubrick was inſerted permitting Midwives to baptize in caſes of extreme danger, it was left out in the ſecond Liturgies, which is at leaſt an argument ſhe intended to leave the queſtion undetermined; if at leaſt that omiſſion of the clauſe, was not alſo a rejection of the Article: Only this *Epiphanius* objects againſt the *Marcionites*, and *Tertullian* againſt the *Gnoſticks*, that they did permit women to baptize: I cannot ſay but they made it an ordinary imployment, and a thing beſides the caſe of neceſſity: I know not whether they did or no. But if they be permitted, it is conſiderable whither the example may drive: *Petulans mulier quæ uſurpavit docere, an non utique & tingendi jus ſibi pariet?* that I may turn *Tertullians* Theſis into an Interrogative. *The women uſurp the office of teaching, if alſo they may be permitted to baptize*, they may in time arrogate and invade other miniſteries; or if they do not, by reaſon of the natural and political incapacity of their perſons, yet others may upon the ſame ſtock: for neceſſity conſiſts not

*De præſcript. hæreſ.* 42.

*Tertullian de baptiſmo.*

in

in a Mathematical point, but hath latitude which may be expounded to inconvenience; and that I ſay truth and fear reaſonably, I need no other teſtimony than the *Greek* Church, for amongſt them a [μὴ παρόντος ἱερέως] the abſence of the Prieſt is neceſſity enough for a woman to baptize; for ſo ſayes * *Gabriel Philadelphienſis. In the abſence of a Prieſt, a Chriſtian Laick may baptize, whether it be man or woman,* either may do it; and whether that be not only of danger in the ſequel, but in it ſelf a very diſſolution of all diſcipline, I leave it to the Church of *England* to determine as for her own particular, that at leaſt the Sacrament be left intirely to Clerical diſpenſation according to divine commandment.

* Tractat. de ſacramento cap. de baptiſmo, μὴ παρόντος ἱερέως δύνανται βαπτίζειν καὶ λαϊκὸς χριστιανὸς, ἄντε γυνὴ ἢ, ἄντε ἄρρην.

One thing I offer to conſideration; that ſince the keyes of the Kingdom of Heaven be moſt notoriouſly and ſignally uſed in Baptiſm, in which the Kingdom of Heaven the Goſpel, and all its promiſes, is opened to all Believers, and though as certainly yet leſs principally *in reconciling penitents*, and admitting them to the communion of the faithful; it may be of ill conſequence, to let them be uſurped by hands to whom they were not conſigned. Certain it is, S. *Peter* uſed his Keyes, and opened the Kingdom of Heaven firſt, when he ſaid, *Repent and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.* However as to the main queſtion, we have not only the univerſal Doctrine of Chriſtendom, but alſo expreſs authority and commiſſion in Scripture, ſending out Apoſtles and Apoſtolical men, perſons of choice and ſpecial deſignation *to baptize all Nations*, and to entertain them into the ſervices and inſtitution of the holy Jeſus. 14. Acts 2. 38.

## SECT. V.

I Shall inſtance but once more, but it is in the moſt ſolemn, ſacred and divineſt myſtery in our Religion; that in which the Clergy in their appointed miniſtery do διακονῦντες μεσιτεύειν, *ſtand between God and the people*, and do fulfil a ſpecial, and incomprehenſible miniſtery, which *the Angels themſelves do look into* with admiration, to which the people if they come without fear, cannot come without ſin; and this of ſo ſacred and reſerved myſteriouſneſs, that but few have dared to offer at with unconſecrated hands: ſome have. But the *Euchariſt* is the fulneſs of all the myſteriouſneſs of our Religion; and the Clergy, when they officiate here, are moſt truly in the phraſe of Saint *Paul*, *Diſpenſatores myſteriorum Dei*, diſpenſers of the great myſteries of the Kingdom. For (to uſe the words of Saint *Cyprian*) *Jeſus Chriſt is our high Prieſt, and himſelf become our Sacrifice which he finiſhed upon the Croſs in a real performance, and now in his office of Mediatorſhip makes interceſſion for us by a perpetual exhibition of himſelf, of his own perſon in Heaven, which is a continual actually repreſented argument to move God to mercy to all that believe in, and obey the Holy Jeſus.* 1. 1 Cor. 4. 1. Ad Cæcil. Ep. 63. Si Jeſum Chriſtus dominus & Deus noſter ipſe eſt ſummus ſacerdos Dei Patris, & ſacrificium Patri ſeipſum primus obtulit, & hoc fieri in ſui commemorationem præcepit; utique ille ſacerdos vice Chriſti vere fungitur, qui id quod Chriſtus fecit, imitatur: & ſacrificium verum & plenum tunc offert in Eccleſia Deo Patri, ſi incipiat offerre ſecundum quod ipſum Chriſtum videat obtuliſſe.

2. Now Christ did also establish a number of select persons, to be Ministers of this great Sacrifice, finished upon the Cross; that they also should exhibit and represent to God (in the manner which their Lord appointed them) this Sacrifice, commemorating *the action* and *suffering* of the great Priest; and *by way of prayers* and impetration, offering up that action in behalf of the people, ἐπὶ τὸ ἄνω θυσιαστήριον ἀναπέμψας τὰς θυσίας, (as *Gregory Nazianzen* expresses it) sending up Sacrifices to be laid upon the Altar in Heaven, that the Church might be truly united unto Christ their Head, and, in the way of their ministery, may do what he does in Heaven; for he exhibits the *sacrifice*, that is, *himself*, actually and presentially in Heaven: the Priest on earth commemorates the same, and by his prayers represents it to God in behalf of the whole Catholick Church; presentially too, by another and more mysterious way of presence; but both Christ in Heaven, and his Ministers on Earth do actuate that Sacrifice, and apply it to its purposed design by praying to God in the vertue and merit of that Sacrifice; *Christ himself*, in a high and glorious manner; *the Ministers* of his Priesthood (as it becomes Ministers) humbly, sacramentally, and according to the energy of humane advocation and intercession; This is the sum and great mysteriousness of Christianity, and is now to be proved.

*Orat.* 11.

3. This is expressly described in Scripture; that part concerning Christ is the Doctrine of S. *Paul*, who disputes largely concerning Christ's Priesthood; affirming *that Christ is a Priest for ever*; he hath therefore *an unchangeable Priesthood*, because *he continueth for ever*, and *he lives for ever to make intercession for us*; this he does as Priest, and therefore it must be by offering a Sacrifice, [*for every high Priest is ordained to offer Gifts and Sacrifices*] and therefore *it is necessary he also have something to offer*, as long as he is a Priest, that is, *for ever*, till the consummation of all things; since therefore he hath nothing new to offer, and something he must continually offer, it is evident, he offers himself as the medium of advocation, and the instance and argument of a prevailing intercession; and this he calls *a more excellent Ministery*] and by it, *Jesus is a Minister of the Sanctuary, and of the true Tabernacle*, that is, He, as our high Priest officiates in Heaven, in the great office of a Mediator, in the merit and power of his Death and Resurrection. Now what Christ does alwayes in a proper and most glorious manner, the Ministers of the Gospel also do in theirs: commemorating the Sacrifice upon the Cross, *giving thanks*, and celebrating a perpetual Eucharist for it, and *by declaring the death of Christ*, and praying to God in the vertue of it, for all the Members of the Church, and all persons capable; it is *in genere orationis* a Sacrifice, and an instrument of propitiation, as all holy prayers are in their several proportions.

Heb. 7. 23, &c. And 8. ver. 2, 3, &c.

4. And this was by a precept of Christ; *Hoc facite*, *Do this in remembrance of me*. Now this precept is but twice reported of in the new Testament, though the institution of the Sacrament, be four times. And it is done with admirable mystery; to distinguish the several interests, and operations which concern several sorts of Christians in their distinct capacities: S. *Paul* thus represents it; [*Take eat.... This do in remembrance of me*] plainly referring this precept to all that are to eat and drink the Symbols: for they also do in their manner *enunciate*, declare, or represent the Lords death till he come. And Saint *Paul* proseeutes it with instructions particular to the κοινωνοῦντες *to them that do communicate*, as appears in the succeeding cautions against *unworthy manducation*.

*manducation*, and for due preparation to its reception. But S. *Luke* reports it plainly to another purpoſe, [*and he took bread, and gave thanks, and brake it, and gave it unto them, ſaying: This is my body which is given for you*; *Hoc facite*, *This*] *do in remembrance of me*: [This] cannot but relate to *accepit, gratias egit, fregit, diſtribuit: Hoc facite.* Here was no manducation expreſſed, and therefore *Hoc facite* concerns the Apoſtles in the capacity of Miniſters; not as *receivers*, but as *Conſecrators* and *givers*; and if the inſtitution had been repreſented in one ſcheme without this myſterious diſtinction, and provident ſeparation of imployment, we had been eternally in a cloud, and have needed a new light to guide us; but now the Spirit of God hath done it in the very firſt fountains of Scripture.

5. And this being the great myſtery of Chriſtianity, and the only remanent Expreſs of Chriſt's Sacrifice on earth, it is moſt conſonant to the Analogy of the myſtery, that this commemorative Sacrifice be preſented by perſons as ſeparate, and diſtinct in their miniſtery, as the Sacrifice it ſelf is *from* and *above* the other parts of our Religion.

6. Thus alſo the Church of God hath for ever underſtood it without any variety of ſence or doubtfulneſs of diſtinguiſhing opinions. It was the great excellency and ſecret myſtery of the Religion, to conſecrate and offer the holy Symbols and Sacraments: I ſhall tranſcribe a paſſage out of *Juſtin Martyr* giving the account of it to *Antoninus Pius* in his Oration to him; and it will ſerve in ſtead of many; for it tells the Religion of the Chriſtians in this myſtery, and gives a full account of all the Ceremony. Παυσάμθοι τ῏ὰς εὐχὰς ἔπειτα προσφέρεται τῷ προεστῶτι τ῏ῶν ἀδελφῶν ἄρτος καὶ ποτήριον ὕδατος καὶ κράματος, &c. *Vide etiam Juſtin. in Apol. 2.* "When the prayers are done, then is "brought to the Preſident of the Brethren [the Prieſt] the Bread, and "the Chalice of Wine mingled with Water; which being received, he "gives praiſe and glory to the Father of all things, and preſents them in "the name of the Son and the Holy Spirit, and largely gives thanks, that "he hath been pleaſed to give us theſe gifts: and when he hath finiſh-"ed the prayers and thankſgiving, all the people that is preſent, with a "joyful acclamation, ſay *Amen*. Which when it is done by the Preſi-"dents and people, thoſe which amongſt us are called *Deacons* and Mini-"ſters, diſtribute to every one that is preſent, that they may partake of "him, in whom the thanks were preſented, the Euchariſt, Bread, Wine, "and Water; and may bear it to the abſent. Moreover this nouriſhment "is by us called the Euchariſt, which it is lawful for none to partake, "but to him who believes our Doctrine true, and is waſhed in the Laver "for the remiſſion of ſins, and regeneration, and that lives ſo as Chriſt de-"livered. For we do not take it as common bread and common drink; but "as by the Word of God Jeſus Chriſt the Saviour of the world was made "fleſh, and for our ſalvation ſake, had fleſh and blood: after the ſame "manner alſo we are taught that this nouriſhment, in which *by the prayers* "*of his word*, which is from him the food in which thanks are given, or "the conſecrated food by which our fleſh and blood by mutation or "change are nouriſhed, is the fleſh and blood of the incarnate Jeſus. For "the Apoſtles in their Commentaries which they wrote, which are called "the Goſpels, ſo delivered, as Jeſus commanded. For when he had "given thanks and taken Bread, he ſaid, Do this in remembrance of me; "This is my body; And likewiſe taking the Chalice, and having given "thanks, he ſaid, [This is my blood,] and that he gave it to them alone.] This one Teſtimony I reckon as ſufficient: who pleaſe to ſee more, may

observe the tradition full, testified and intire, in (a) *Ignatius*, (b) *Clemens Romanus*, or whoever wrote the Apostolical Constitutions in his name, (c) *Tertullian*, (d) S. *Cyprian*, (e) S. *Athanasius*, (f) *Epiphanius*, (g) S. *Basil*, (h) S. *Chrysostom* (almost every where,) (i) S. *Hierom*, (k) S. *Augustine*; and indeed we cannot look in vain into any of the old Writers: The sum of whose Doctrine in this particular, I shall represent in the words of the most ancient of them, S. *Ignatius*, saying, that *he is worse than an Infidel that offers to officiate about the holy Altar, unless he be a Bishop or a Priest.*

(a) *Epist. ad Trallian.* (b) *Lib.* 1. *c.* 31. & *lib.* 8. *c. ult.* (c) *De præscript.* (d) *Lib.* 1. *Ep* 2. & 9. & *l.* 3. *Epist.* 15. (e) *Apol.* 2. *cum de Ischriâ rationem reddit eum calice sacro uti non potuisse.* (f) *Hæres.* 79. (g) *Lib.* 2. *de bapt. c.* 8. (h) *Lib.* 3. & 6. *de sacerd. Homil.* 31. & 83. *in Matth.* & *Hom.* 6. *ad pop. Antioch.* (i) *Comm. Lucifer.* & *Ep.* 1. *ad Halidor.* & 85. *ad Eygrium* & *ad Hedib.* 150. 9. 2. (k) *Lib.* 20. *de Civ. c.* 10.

7. And certainly, he could upon no pretence have challenged the Appellative of *Christian*, who had dared either himself to invade the holy Rites within the Chancels, or had denyed the power of celebrating this dreadful mystery to belong only to sacerdotal ministration. For either it is said to be but common Bread and Wine, and then, if that were true, indeed any body may minister it; but then they that say so, are *blasphemous, they count the blood of the Lord* τὸ αἷμα τῆς διαθήκης, (as S. *Paul* calls it, in imitation of the words of institution) *the blood* of the Covenant, or *New Testament, a prophane or common thing; they discern not the Lord's body*; they know not that *the Bread that is broken is the communication of Christ's body*: But if it be a holy, separate, or divine and mysterious thing, who can make it (ministerially, I mean) and consecrate or sublime it from common and ordinary Bread, but a consecrate, separate, and sublimed person? It is to be done either by a natural power, or by a supernatural. A natural cannot hallow a thing in order to God; and they only have a supernatural, who have derived it from God, in order to this ministration; who can shew that they are taken up into the lot of that Deaconship, which is the type and representment of that excellent ministery of *the true Tabernacle* where Jesus himself does the same thing, in a higher and more excellent manner.

Heb. 10. 20.

8. This is the great Secret of the Kingdom, to which in the Primitive Church, many who yet had given up their names to Christ by designation, or solemnity were not admitted, so much as to the participation; as the *Catechumeni*, the *Audientes*, the *Pœnitentes*, *Neophytes*, and *Children*: and the ministery of it was not only reserved for sacred persons, but also performed with so much mysterious secrecy, that many were not permitted so much as to see. This is that Rite, in which the Priest intercedes for, and blesses the people; offering in their behalf, not only their prayers, but applying the Sacrifice of Christ to their prayers, and representing them with glorious advantages, and titles of acceptation, which because it was so excellent, celestial, sacred, mystical and supernatural, it raised up the persons too; that the *ministerial Priesthood* in the Church, might, according to the nature of all great imployments, pass an excellency and a value upon the Ministers.

9. And therefore according to the natural Reason of Religion, and the devotion of all the world, the Christians, because they had the greatest reason so to do, did honour their Clergy with the greatest veneration and esteem. It is without a Metaphor, *regale Sacerdotium*, a royal Priesthood, so S. *Peter*; which although it be spoken in general of the Christian Church, and, in an improper large sence, is verified of the people; yet it is so to be expounded, as that parallel place of the Books of *Moses*, from whence the expression is borrowed, *Ye shall be a*

1 Pet. 2. 9.

Exod. 19. 3.

*Kingdom*

*Kingdom of Prieſts, and an holy Nation*; which plainly by the ſence and Analogy of the Moſaick Law, ſignifies a Nation bleſſed by God with Rites and Ceremonies of a ſeparate Religion; *a Kingdom*, in which Prieſts are appointed by God, *a Kingdom*, in which nothing is more honourable than the *Prieſthood*; for it is certain, the Nation was famous in all the world, for an honourable Prieſthood; and yet the people were not Prieſts in any ſence, but of a violent Metaphor. And therefore the Chriſtian Miniſtery having greater priviledges, and being honoured with attrectation of the body and blood of Chriſt, and offices ſerving *to a better Covenant*, may with greater argument be accounted excellent, honourable and royal; and all the Church be called *a royal Prieſthood*, the denomination being given to the whole, from the moſt excellent part; becauſe they altogether make one body under Chriſt the head, the medium of the union being the *Prieſts*, the collectors of the Church, and inſtrument of adunation; and *reddendo ſingula ſingulis*, dividing to each his portion of the expreſſion; the people is *a peculiar people*, the Clergy *a holy Prieſthood*: and all in conjunction, and for ſeveral excellencies *a choſen Nation*: ſo that βασίλειον ἱεράτευμα is the ſame with βασιλέιας ἱεράτευμα, *the Prieſthood of the Kingdom*, that is, *the miniſtery of the Goſpel*: for in the new Teſtament, *the Kingdom*] ſignifies *the Goſpel*: and βασίλειος is the ſame with εὐαγγελικὸς *Kingly*, is of, or *belonging to the Goſpel*: for therefore it is obſervable, it is not βασιλικὸν but βασίλειον ἱεράτευμα, not well rendered by the vulgar Latine *regale ſacerdotium*; as if *Kingly* were the Appellative or Epithete of this Prieſthood; it is *regium*, a Prieſthood appertaining to *the Kingdom* of the Goſpel; and the Prieſt being enumerated diſtinctly from the people, *the Prieſts of the Kingdom*, and the *people of the Kingdom*, are all *holy and choſen*; but in their ſeveral manner: the Prieſts of the Kingdom, *thoſe*, the people of the Kingdom, *theſe*; to bring or deſign a ſpiritual Sacrifice, *the Prieſt* to offer it; or *all together* to *ſacrifice*; the Prieſt by his proper Miniſtery, the people by their aſſent, conjunction and aſſiſtance, choſen to ſerve God, not only in their own forms, but under the miniſtration of an honourable Prieſthood.

10. And in all the deſcent of Chriſtian Religion it was indeed honourable, ἡ μὲν ἱερωσύνη τελεῖται ὧδε τῆς γῆς, τάξιν δὲ ἐπουρανίων ἔχει ταγμάτων, ſaith Saint *Chryſoſtom*, *the Chriſtian Prieſthood does its miniſtery and is perfected on earth, but hath the beauty, order, and excellency of the heavenly hoſts*: ſo that I ſhall not need to take notice of the *Lamina aurea* which *Polycrates* reports S. *John* to have worn in token of his *royal Prieſthood*, *a Wreath of Gold*; (ſo alſo did Saint *James* Biſhop of *Jeruſalem*, as Saint *Hierom* and *Epiphanius* report) nor the exemption of the Clergy from Tribute, their authority with the people, their great donatives and titles of ſecular advantage, theſe were accidental to the Miniſtery; and relyed upon the favour of Princes, and devotion of the people; and if they had been more, yet are leſs than the honours God had beſtowed upon it; for certainly, there is not a greater degree of power in the world, than *to remit and retain ſins, and to conſecrate the Sacramental Symbols* into the myſteriouſneſs of *Chriſt's body and blood*; nor a greater honour, than that God in Heaven ſhould ratifie what the Prieſt does on earth; and ſhould admit him to handle the Sacrifice of the world, and to preſent the ſame which in Heaven is preſented by the eternal Jeſus.

*Lib. 3. de ſacer: Apud. Euſeb. hiſt. lib. 5. c. 25: De ſcript. in Jacob. Hæreſ. 78.*

Ω θυσίας πέμποντες ἀναιμάκτους ἱερῆες,
Ω ψυχῶν ταμίαι μεγακύδεες, ὦ μεγάλοιο
Πλάσμα θεῦ χείρεσιν ἐν ὑμετέρῃσι φέροντες.

So *Gregory Nazianzen* deſcribes the honour and myſteriouſneſs of the Prieſt's power: *They miniſter the ſpiritual and unbloody ſacrifice, they are honourable Guardians of ſouls, they bear the work of God in their hands.* And S. *Hierom* ſpeaking of theſe words of S. *Paul, I am ordained a Preacher and an Apoſtle: Quod Paulus ait,* [*Apoſtolus Jeſu Chriſti*] *tale mihi videtur quaſi dixiſſet, Præfectus prætorio Auguſti Cæſaris, Magiſter exercitus Tiberii Imperatoris.* And a little after, *Grandem inter Chriſtianos ſibi vindicans dignitatem, Apoſtolorum ſe Chriſti titulo prænotavit, ut ex ipſa lecturos nominis authoritate deterreret, indicans omnes qui Chriſto crederent, debere eſſe ſibi ſubjectos.* And therefore S. *Chryſoſtome* ſayes, it is the trick of Hereticks, not to give to Biſhops titles of their eminency and honour, which God hath vouchſafed them: *Ut Diabolus, ita etiam quilibet facit hæreticus vehementiſſimus in tempore perſecutionis, loquens cum Pontifice, nec eum vocat Pontificem, nec Archiepiſcopum, nec Religioſiſſimum, nec ſanctum, ſed quid? Reverentia tua &c. nomina illi adducit communia, ejus negans authoritatem: Diabolus hoc tunc fecit in Deo:* It is καθαρτικὴ τάξις and διακριτικὴ, A ſeparating and purifying order of men, ſo *Dionyſius* calls it: but *Nazianzen* ſpeaks greater and more glorious words yet, and yet what is no more than a ſober truth: for he calls the Prieſt τὸν μετ' ἀγγέλων ὑμνούμενον, καὶ μετ' ἀρχαγγέλων δοξάζοντα, καὶ θεῖον τὸ ἄνω θυσιαστήριον ἀναπέμψαντα τὰς θυσίας καὶ Χριστῷ συνιερεύσαντα, καὶ τὸ μεῖζον εἰπεῖν, θεὸν ἐσόμενον, καὶ θεοποιήσαντα· *He ſtands with Angels, and is magnified with Archangels; he ſends Sacrifices to a celeſtial Altar, and is conſecrated in the Prieſthood of Chriſt, a divine perſon, and an inſtrument of making others ſo too.* I ſhall add no more as to this particular. The expreſs precepts of God in Scripture are written in great characters, there is a *double honour* to be given to the Eccleſiaſtical Rulers. *Rulers that* alſo *labour in the word and doctrine.* There is obedience due to them, *obedience in all things*, and *eſtimation*, and *love*, ὑπὲρ ἐκ περισσοῦ, *very abundantly*; *eſteem ſuch very highly for their works ſake*; *a communicating to them in all good things*; and their offices are deſcribed to be great, ſeparate, buſie, eminent and profitable, they are *Rulers, Preſidents, ſet over us in the Lord, taking care for us, labouring in doctrine, ſpiritual perſons, reſtorers of them that were overtaken in a fault, curates of ſouls, ſuch as muſt give an account for them, the ſalt, the light of the world, ſhepheards*; and much more, ſignifying work, and rule, and care, honour. But next to the words of Scripture, there can no more be ſaid concerning the honour of the Sacred Order of the Clergy, than is ſaid by Saint *Chryſoſtome* in his books *De ſacerdotio*, and Saint *Ambroſe*, *De dignitate ſacerdotali*; and no greater thing can be ſuppoſed communicated to men than to be *the Miniſters of God*, in the great conveyances of grace, and *inſtruments of God* in the pardon of ſins, in the conſecration of Chriſt's Body and Blood, in the guidance and conduct of ſouls. And this was the ſtile of the Church, calling Biſhops and Prieſts according to their reſpective capacity, *ſtewards of the grace of God, leaders of the blind, a light of them that ſit in darkneſs, inſtructors of the ignorant, teachers of babes, ſtars in the world, amongſt whom ye ſhine as lights in the world,* and that is Scripture too; *ſtars in Chriſt's* right hand, lights ſet upon the Candleſticks: And now ſuppoſing theſe premiſſes, if Chriſtendome had not paid

Im. l. 3.

Orat. 1.

1 Tim. 5. 17. Heb. 13. 17. 2 Cor. 2. 9. 1 Theſ. 5. 12. Gal. 6. 1.

προεστῶτες, ἡγούμενοι, νουθετοῦντες, προϊστάμενοι ἡμῶν, ἄνδρες πνευματικοὶ, καθηγητίζοντες ἐσόμενοι δίκας ἐν παραπτώμασι λόγον ἀποδώσοντες.

Οἰκονόμους διχοτομικῆς χάριτος, ὁδηγοὺς τυφλῶν, φῶς τῶν ἐν σκότει, παιδευτὰς ἀφρόνων, διδασκάλους νηπίων, φωστῆρας ἐν κόσμῳ.

paid proportionable eſteem to them, they had neither known how to value Religion, or the myſteries of Chriſtianity. But that all Chriſtendom ever did pay the greateſt reverence to the Clergy and Religious veneration, is a certain argument that in Chriſtian Religion the diſtinction of the Clergy from the Laity, is ſuppoſed as a *præcognitum*, a principle of the inſtitution. I end this with the words of the ſeventh General Council: *It is manifeſt to all the world, that in the Prieſthood, there is order and diſtinction; and to obſerve the Ordinations and Elections of the Prieſthood with ſtrictneſs and ſeverity, is well pleaſing to God.*

Can. 14. ὅτι τάξις ἐμπολιτεύεται ἐν ἱερωσύνῃ καὶ πᾶσιν ἀδιάλυτον καὶ ὅτι τὸ ἐν ἀκριβείᾳ διατηρεῖν τὰς τῆς ἱερωσύνης ἐγχειρήσεις θεῷ ἐστὶν εὐάρεστον.

## SECT. VI.

AS ſoon as God began to conſtitute a Church, and fix the Prieſthood, which before was very ambulatory, and diſpenſed into all Families, but ever officiated by the *Major domo*, God gives the power, and deſigns the perſon. And therefore *Moſes* conſecrated *Aaron*, *agitatus à Deo conſecrationis Principe*, ſaith *Dionyſius*, *Moſes* performed the external rites of deſignation, but God was the Conſecrator, τὴν ἱερατικὴν τελείωσιν ἱερεὺς ἀρχικῶς ἐτελεσιούργησε ὑπὸ τελετάρχῃ θεῷ. *Moſes appointed Aaron to the Prieſthood, and gave him the Order, but it was only as the Miniſter and Deputy of God, under God the chief conſecrator.* *And no man taketh upon him this honour, but he that was called of God, as was Aaron*, ſaith S. *Paul*. For in every Prieſthood, God deſigned and appointed the Miniſtery, and collates a power, or makes the perſon gracious: either gives him a ſpiritual ability of doing ſomething which others have not, or if he be only imployed in praying and preſenting Sacrifices of Beaſts for the people; yet that ſuch a perſon ſhould be admitted to a nearer addreſs, and in behalf of the people, muſt depend upon God's acceptation, and therefore upon divine conſtitution: for there can be no reaſon given in the nature of the thing, why God will accept the intermediation of one man for many, or why this man, more than another, who poſſibly hath no natural or acquired excellency beyond many of the people, except what God himſelf makes, after the conſtitution of the perſon. If a ſpiritual power be neceſſary to the miniſtration, it is certain, none can give it but the fountain and the principle of the Spirits emanation. Or if the graciouſneſs and aptneſs of the perſon be required, that alſo being *arbitrary*, *preternatural* and *choſen*, muſt derive from the Divine election: For God cannot be preſcribed unto by us, whom he ſhall hear, and whom he ſhall entertain in a more immediate addreſs, and freer entercourſe.

*Eccleſ. Hierarch.*

*Dionyſ. ibid.*

2.

And this is divinely taught us by the example of the high Prieſt himſelf: who, becauſe he derived all power from his Father, and all his graciouſneſs and favour, in the Office of *Prieſt* and *Mediator*, was alſo perſonally choſen and ſent, and took not the *honour* but as it deſcended on him from God, that the *honour* and the *power*, the *ability*, and the *miniſtery*, might derive from the ſame fountain. *Chriſt did not glorifie himſelf to become high Prieſt.* Honour may be deſerved by our ſelves, but alwayes comes from others: and becauſe no greater *honour than to be ordained for men in things pertaining to God*, every man muſt ſay as our

Heb. 5. 5.

our bleſſed High Prieſt ſaid of himſelf: *If I honour my ſelf, my honour is nothing: it is God that honoureth me:* For Chriſt being the Fountain of Evangelical Miniſtery, is the meaſure of our diſpenſations, and the Rule of Eccleſiaſtical Oeconomy: and therefore we muſt not arrogate any power from our ſelves, or from a leſs authority than our Lord and Maſter did: and this is true and neceſſary in the Goſpel, rather than in any Miniſtery or Prieſthood that ever was, becauſe of the collation of ſo many excellent and ſupernatural abilities which derive from Chriſt upon his Miniſters, in order to the work of the Goſpel.

3. And the Apoſtles underſtood their duty in this particular, as in all things elſe; for when they had received all this power from above, they were careful to conſign the truth, that although it be ἀνθρωπίνη τάξις, it is θεῖα χάρις, *a divine grace in a humane miniſtery*, and that although ἀπὸ ἀνθρώπων καθίσταται yet ὐκ ἑαυτῷ τὶς τὴν τιμὴν λαμβάνει, that is, *He that is ordained by men*, yet *receives his power from God*; not at all *by himſelf*; *and from no man* as from the fountain of his power: And this, I ſay, the Apoſtles were careful to conſign in the firſt inſtance of Ordination in the caſe of *Matthias*, *Thou Lord, ſhew which of theſe two, thou haſt choſen:* God was the Elector, and they the Miniſters; and this being at the firſt beginning of Chriſtianity, in the very firſt deſignation of an Eccleſiaſtical perſon, was of ſufficient influence into the Religion for ever after; and taught us to derive all clerical power from God; and therefore by ſuch means and Miniſteries which himſelf hath appointed, but in no hand to be invaded, or ſurprized in the entrance, or polluted in the execution.

Εὐχελ.

Heb. 5.

Acts 1. 24.

4. This deſcended in the ſucceſſion of the Churches Doctrine for ever. *Receive the Holy Ghoſt*, ſaid Chriſt to his Apoſtles, when he enabled them with *Prieſtly power*; and S. *Paul* to the Biſhops of *Aſia* ſaid, *The Holy Ghoſt hath made you Biſhops or Overſeers; becauſe no mortal man, no Angel, or Archangel, nor any other created power, but the Holy Ghoſt alone hath conſtituted this Order*, ſaith S. *Chryſoſtome*. And this very thing, beſides the matter of fact, and the plain donation of the power by our bleſſed Saviour, is intimated by the words of Chriſt other-where; *Pray ye therefore the Lord of the Vineyard, that he will ſend Labourers into his Harveſt.* Now his miſſion is not only a deſigning of the perſons, but enabling them with power; becauſe he never commands a work, but he gives abilities to its performance: and therefore ſtill in every deſignation of the perſon, by whatſoever miniſtery it be done, either that miniſtery is by God conſtituted to be the ordinary means of conveying the abilities, or elſe God himſelf miniſters the grace immediately. It muſt of neceſſity come from him ſome way or other.

*Chryſoſt. lib. 3. de ſacerdot. Quippe non mortalis quiſpiam non Angelus non Archangelus, non alia quævis creata potentia, ſed ipſe Paracletus ordinem ejuſmodi diſpoſuit.*

Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον
Ἄνωθέν ἐςι--------

James 1. 17.

Saint *James* hath adopted it into the Family of Evangelical truths; πᾶν δώρημα τέλειον, and therefore πᾶν δώρημα τελειωτικὸν, Every *perfect gift*, and therefore *every perfecting gift*, which in the ſtile of the Church is *the gift of Ordination*, is from above, the gifts of perfecting the perſons of the Hierarchy, and miniſtery Evangelical; which thing is further intimated by Saint *Paul. Now he which ſtabliſheth us with you* [εἰς Χριςὸν] *in order to Chriſt* [*and Chriſtian Religion*] *is God*, and that his meaning be underſtood concerning the βεβαίωσις Ἀποςολικὴ of eſtabliſhing him in

2 Cor. 1. 21.

in the miniſtery, he adds ὁ χρίσας ἡμᾶς ὁ θεὸς *and he which anointeth us is God, and hath ſealed us with an earneſt of his Spirit* [*unction*] *and conſignation*] *and* [*eſtabliſhing by the holy Spirit:*] the very ſtile of the Church for Ordination τοῦτον ὁ πατὴρ ἐσφράγισεν ὁ θεὸς, it was ſaid of Chriſt, *Him hath the Father ſealed*, that is, *ordained him*, the Prieſt and Prophet of the world, and this he plainly ſpoke as their *Apoſtle* and *Preſident in Religion*, *Not as Lords over your faith, but fellow-workers*; he ſpake of himſelf and *Timothy*, concerning whoſe Miniſtery in order to them, he now gives account: Χρίσας ὁ θεὸς and σφραγισάμενος ὁ θεὸς, *God anoints* the Prieſt, and God *conſigns* him with the holy Ghoſt; that is the *principale quæſitum*, that is the main queſtion. Verſ. 22. John 6. 27. Οὐκ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν, &c.

5. And therefore the Author of the Books of Eccleſiaſtical Hierarchy, giving the *rationale* of the Rites of Ordination, ſayes that the Prieſt is made ſo δι' ἀναῤῥήσιν by way of proclaiming and publication of the perſon, ſignifying, *That the holy man that conſecrates, is but the proclaimer of the divine election*, but not by any humane power or proper grace does he give the perfect gift and conſecrate the perſon. And * *Nazianzen*, ſpeaking of the rites of Ordination hath this expreſſion, with which the Divine grace *is proclaimed*: (And *Billius* renders it ill by *ſuperinvocatur*.) He makes the power of conſecration to be *declarative*; which indeed is a leſſer expreſſion of a fuller power, but it ſignifies as much as the whole comes to; for it muſt mean, God does tranſmit the grace [*at*] or [*by*] or [*in*] the exteriour miniſtery, and the Miniſter is [ἐκφαντορικὸς *a declarer*] not by the word of his mouth, diſtinct from the work of his hand: But by the *miniſtery*, he declares the work of God, then wrought in the perſon ſuſcipient. And thus in abſolution the Prieſt declares the act of God pardoning, not that he is a Preacher only of the pardon upon certain conditions, but that he is not *the principal agent*; but by his *miniſtery declares* and miniſters the effect and work of God. And this interpretation is clear in the inſtance of the bleſſed Sacrament, where not only the Prieſt but the people do καταγγέλειν *declare the Lords death*, not by a Homily, but by vertue of the myſtery which they participate. And in the inſtance of this preſent queſtion, the conſecrator does declare power to deſcend from God upon the perſon to be ordained. Ὅτι ὁ φιλόθεος ἱεροτελεστὴς ἐκφαντορικός ἐστι τῆς θεαρχικῆς ἐκλογῆς, οὐκ αὐτὸς ἰδίᾳ χάριτι τοὺς τελουμένους ἐπὶ τὴν ἱερὰν ἄγων τελείωσιν. *In Orat. in laudem ſui patris.* Νῦν ὃ κινδυνεύω τὰς δημοσίας ἀρχὰς εὐτυχεστέρας ὑπολαμβάνει τῆς ἡμετέρων αἷς ἡ θεία χάρις ἐπιρημίζεται.

6. But thus the whole action being but a miniſtery, is a declaration of the effect and grace of *Gods vouchſafing*; and becauſe God does it not immediately, and alſo becauſe ſuch effects are inviſible and ſecret operations, God appointing an external rite and miniſtery, does it, that the private working of the Spirit may become as perceived as it can be, that is, that it may by ſuch rites be declared to all the world what God is doing, and that man cannot do it of himſelf; and beſides the reaſonableneſs of the thing, the very words in the preſent allegation do to this very ſence expound themſelves: for ἐκφαντορικός ἐστι, and οὐκ ἰδίᾳ χάριτι, are the ſame thing, and expreſſive of each other; the conſecrator *declares*, that is, he doth not do it by collation of his own grace or power, but the grace of God and power from above.

And this Doctrine we read alſo in S. *Cyprian* towards the end of his Epiſtle to *Cornelius*; *ut Dominus qui Sacerdotes ſibi in Eccleſia ſua eligere & conſtituere dignatur, electos quoque & conſtitutos ſua voluntate atque opitulatione tueatur*: It is a good prayer of Ordination, [that the Lord who vouchſafes to chuſe and conſecrate Prieſts in his Church, would alſo be pleaſed by his aid and grace to defend them whom he hath *Epiſt.* 45.

hath ſo choſen and appointed] *Homo manum imponit, & Deus largitur gratiam: Sacerdos imponit ſupplicem dextram, Deus benedicit potenti dextra*, ſaith Saint *Ambroſe*, Man impoſes his hand but God give the grace: the Biſhop lays on his hand of prayer, and God bleſſes with his hand of power. The effect of this diſcourſe is plain; the grace and power that enables men to miniſter in the myſteries of the Goſpel is ſo wholly from God, that whoſoever aſſumes it without Gods warrant, and beſides his way, miniſters with a vain, ſacrilegious, and *ineffective hand*, ſave only that he diſturbs the appointed order, and does himſelf a miſchief.

*De dignit. Sacerd. c. 5. & in comment. in 1. Tom. c. 2. & in 1 Cor. 12. in illud [Diviſiones gratiarum.]*

## SECT. VII.

1. BY this ordination the perſons ordained are made Miniſters of the Goſpel, Stewards of all its myſteries, the Light, the Salt of the earth, the Shepherd of the flock, Curates of ſouls; theſe are their offices, or their appellatives (which you pleaſe:) for the Clerical ordination is no other but a *ſanctification* of the perſon *in both ſences*; that is, 1. A ſeparation of him to do certain myſterious actions of religion: which is that ſanctification by which *Jeremy*, and S. *John* the Baptiſt were ſanctified from their mothers wombs. 2. It is alſo a ſanctification of the perſon, by the increaſing or giving reſpectively to the capacity of the ſuſcipient, ſuch graces as make the perſon meet to ſpeak to God, to pray for the people, to handle the myſteries, and to have influence upon the cure.

2 The firſt ſanctification of a deſignation of the perſon; which muſt of neceſſity be ſome way or other by *God*: becauſe it is a nearer approach to him, a miniſtery of his graces, which without his appointment, a man *muſt not, cannot* any more do, than a meſſenger can carry pardon to a condemned perſon, which his Prince never ſent. But this ſeparation of the perſon, is not only a naming of the man, (for ſo far the ſeparation of the perſon may be previous to the ordination: for ſo it was in the ordinations of *Matthias*, and the ſeven Deacons; The Apoſtles ἔστησαν δύο *they appointed two*, before God choſe by lot; and the whole Church choſe the ſeven Deacons before the Apoſtles impoſed hands;) but the ſeparation, or this firſt ſanctification of the perſon, is a giving him a power to do ſuch offices, which God hath appointed to be done *to him* and *for the people*, which we may clearly ſee and underſtand in the inſtance of *Job* and his friends: For when God would be intreated in behalf of *Eliphaz* and his companions, he gave order that *Job* ſhould make the addreſs; *Go to my ſervant, he ſhall pray for you, and him will I accept*; this ſeparation of a perſon for the offices of advocation, is the ſame thing which I mean by *this firſt ſanctification*; God did it, and gave him a power and authority to go to him, and put him into a place of truſt and favour about him, and made him a Miniſter of the Sacrifice, which is a power and eminency above the perſons for whom he was to ſacrifice, and a power or grace from God to be in nearneſs to him. This I ſuppoſe to be the great argument for the neceſſity of ſeparating a certain order of men for Eccleſiaſtical miniſteries: And it relies upon theſe propoſitions. 1. All power of ordination deſcends from

Job 42. 8.

from God, and he it is who ſanctifies and ſeparates the perſon. 2. The Prieſt by God is ſeparate to be the gratious perſon to ſtand between him and the people. 3. He ſpeaks the word of God, and returns the prayers and duty of the people, and conveys the bleſſings of God, by his prayer, and by his miniſtery. So that although every Chriſtian muſt pray and may be heard, yet there is a ſolemn perſon appointed to pray in publick: and though Gods Spirit is given to all that ask it, and the promiſes of the Goſpel are verified to all that obey the Goſpel of Jeſus, yet God hath appointed Sacraments and Solemnities, by which the promiſes and bleſſings are miniſtred more ſolemnly, and to greater effects. All the ordinary devotions the people may do alone; the *ſolemn, ritual* and *publick*, the appointed Miniſter only muſt do. And if any man ſhall ſay, becauſe the Prieſt's miniſtery is by prayer, every man can do it, and ſo, no need of him; by the ſame reaſon he may ſay alſo that the Sacraments are unneceſſary, becauſe the ſame effect which they produce, is alſo in ſome degree the reward of a private piety and devotion. But the particulars are to be further proved and explicated as they need.

Now what for illuſtration of this Article I have brought from the inſtance of *Job*, is true in the Miniſters of the Goſpel, with the ſuperaddition of many degrees of eminency. But ſtill *in the ſame kind*, for the power God hath given is indeed *myſtical*; but it is not like a power operating by way of natural or proper operation; it is not *vis* but *facultas*, not an *inherent quality* that iſſues out actions by way of direct emanation, like natural or acquired habits, but it is a grace or favour done to the perſon, and a qualification of him *in genere politico*, he receives a politick, publick, and ſolemn capacity, to intervene between God and the people; and although it were granted that the people could do the external work, or the action of Church miniſteries, yet they are actions to no purpoſe; they want the life and all the excellency, unleſs they be done by ſuch perſons whom God hath called to it, and by ſome means of his own hath expreſſed his purpoſe to accept them in ſuch miniſtrations. 3.

And this explication will eaſily be verified in all the particulars of the Prieſts Power, becauſe all the miniſteries of the Goſpel are *in genere orationis* (unleſs we except *preaching*, in which God ſpeaks by his ſervants to the people) the Miniſter by his office is an *Interceſſor with God*, and the word uſed in Scripture for the Prieſts *officiating* ſignifies his praying [λειτουργούντων δ' αὐτῶν] *as they were miniſtring or doing their Liturgy*; the work of their ſupplications and interceſſion; and therefore the Apoſtles poſitively included all their whole miniſtery in theſe two: [*but we will give our ſelves to the word of God, and to prayer*;] the prayer of conſecration, the prayer of abſolution, the prayer of impoſition of hands: they had nothing elſe to do but *pray and preach*. And for this reaſon it was, that the Apoſtles in a ſence neareſt to the letter, did verifie the precept of our Bleſſed Saviour; Pray *continually*, that is, in all the offices, acts, parts and miniſteries of *a daily Liturgy*. 4.

This is not to leſſen the power, but to underſtand it: for the Prieſts miniſtery is certainly the inſtrument of conveying all the bleſſings of the people, which are annexed to the ordinary adminiſtration of the Spirit. But when all the office of Chriſts Prieſthood in Heaven is called *interceſſion for us*, and himſelf makes the ſacrifice of the Croſs, effectual to the ſalvation and graces of his Church, by his prayer, ſince we are Miniſters 5.

of

of the ſame Prieſthood, can there be a greater glory than to have our miniſtery like to that of Jeſus? not operating by vertue of a certain number of ſyllables, but by a holy, ſolemn, determined and religious prayer, in the ſeveral manners and inſtances of interceſſion: according to the analogy of all the religions in the world, whoſe moſt ſolemn myſtery, was their moſt ſolemn prayer: I mean it in the matter of ſacrificing; which alſo is true in the moſt myſterious ſolemnity of Chriſtianity in the holy Sacrament of the Lords Supper, which is hallowed and lifted up from the common bread and wine by *myſtical prayers* and ſolemn invocations of God. And therefore S. *Dionyſius* calls the forms of Conſecration τελεστικὰς ἐπικλήσεις, *prayers of Conſecration*, and S. *Cyril* in his third myſtagogique Catechiſm ſayes the ſame. *The Euchariſtical bread* [*after the invocation of the holy Ghoſt*] *is not any longer common bread, but the body of Chriſt.*

*Cap. ult. de Eccleſ. Hier.* ὁ ἄρτος τῆς εὐχαριστίας μετὰ τὴν ἐπίκλησιν τοῦ ἁγίου πνεύματος, οὐκέτι ἄρτος ἐστὶν ἁπλοῦς, ἀλλὰ σῶμα Χριστοῦ.

6. For although it be neceſſary that the words which in the Latin Church have been for a long time called *the words of Conſecration* (which indeed are more properly the words of Inſtitution) ſhould be repeated in every conſecration, becauſe the whole action is not compleated according to Chriſts pattern, nor the death of Chriſt ſo ſolemnly enunciated without them, yet even thoſe words alſo are part of a myſtical prayer; and therefore as they are not only intended there ὡς ἁπλῆς διηγήσεως, by way of hiſtory or narration (as *Cabaſil.* miſtakes;) ſo alſo in the moſt ancient Liturgies, they were not only read διηγηματικῶς, or as a meer narrative, but alſo with the form of an addreſs, or invocation: *Fiat hic panis corpus Chriſti, & fiat hoc vinum ſanguis Chriſti*, Let this bread be made the body of Chriſt, &c. So it is in S. *James* his Liturgy, S. *Clements*, S. *Marks*, and the Greek Doctors; And in the very recitation of the words of inſtitution, the people ever uſed to anſwer [Amen] which intimates it to have been a conſecration *in genere orationis*, called by S. *Paul benediction*, or the bread of bleſſing, and therefore S. *Auſtin* expounding thoſe words of S. *Paul* [*Let prayers and ſupplications and interceſſions and giving of thanks be made*] ſaith, *Eligo in his verbis hoc intelligere, quod omnis vel pæne omnis frequentat eccleſia, ut* [precationes] *accipiamus dictas quas fecimus in celebratione ſacramentorum antequam illud quod eſt in Donini menſâ accipiat benedici:* [orationes] *cum benedicitur, & ad diſtribuendum comminuitur quam totam orationem pæne omnis eccleſia Dominicâ oratione concludit.* The words and form of conſecration he calls by the name of [*orationes*] ſupplications; the prayers before the conſecration [*preces*], and all the whole action [*oratio:*] and this is according to the ſtile and practice, and ſence of the whole Church or very near the whole. And S. *Baſil* ſaith, that there is more neceſſary to conſecration than the words recited by the Apoſtles and by the Evangeliſts. * "The words of Invocation in the "ſhewing the bread of the Euchariſt, and the cup of "bleſſing, Who of all the Saints have left to us? For "we are not content with thoſe which the Apoſtle "and the Evangeliſts mention: *but before and after*, "we ſay other words having great power towards "the myſtery, which we have received by tradition. Theſe words ſet down in Scripture they retained as a part of the myſtery co-operating to the ſolemnity, manifeſting the ſignification of the rite, the glory of the change, the operation of the Spirit, the death of Chriſt, and the memory

*Im Epoſit. Liturg.*

*Epiſt. 59. q. 5.*

* *Cap. 27. de Spir. S.* Τὰ δὲ ὑπὲρ τῆς ἀναδείξεως τοῦ τῆς εὐχαριστίας ἄρτου καὶ τοῦ ποτηρίου τῆς εὐλογίας τίς ἡμῖν ἁγίων ἀπέλιπεν; οὐ γὰρ τούτοις ἀρκούμεθα, οὓς ὁ Ἀπόστολος, ἢ τὸ εὐαγγέλιον ἐπεμνήσθη, ἀλλὰ καὶ προλέγομεν καὶ ἐπιλέγομεν ἕτερα ὡς μεγάλην ἔχοντα πρὸς τὸ μυστήριον τὴν ἰσχύν.

memory of the ſacrifice: but this great work which all Chriſtians knew to be done by the Holy Ghoſt, the Prieſt did obtain by prayer and ſolemn invocation: according to the ſaying of *Proclus* of *C. P.* ſpeaking of the tradition of certain prayers uſed in the myſteries, and indited by the Apoſtles (as it was ſaid,) but eſpecially in S. *James* his Liturgy: *By theſe prayers* (ſaith he) *they expected the coming of the holy Ghoſt, that his divine preſence might make the bread and the wine mixt with water to become the body and blood of our bleſſed Saviour.*

7.

And S. *Juſtin Martyr* very often calls the Euchariſt, *food made Sacramental and Euchariſtical by prayer:* and Origen, (b) *We eat the bread holy, and made the body of Chriſt by prayer: Verbo Dei & per obſecrationem ſanctificatus, bread ſanctified by the word of God, and by prayer, viz.* the prayer of conſecration: *Prece myſtica* is S. *Auſtins* expreſſion of it: (c) *Corpus Chriſti & ſanguinem dicimus illud tantum, quod ex fructibus terræ acceptum, & prece myſtica conſecratum ritè ſumimus.* That only we call the body and blood of Chriſt which we receive of the fruits of the earth, and *being conſecrated by the myſtical prayer*, we take according to the rite. And S. *Hierom* chides the inſolency of ſome Deacons towards Prieſts upon this ground. (d) *Who can ſuffer that the miniſters of widdows and tables ſhould advance themſelves above thoſe* [at whoſe prayers] *the body and blood of Chriſt are exhibited or made preſential?* I add only the words of *Damaſcen.* (e) *The bread and wine are changed into the body and blood of Chriſt ſupernaturally by invocation, and coming of the Holy Ghoſt.*

Τὴν δὲ εὐχῆς ἐυχαειςηθεῖσαν τροφήν.

(b) *Apol. 2. pro Chriſtianis li. 8. contra Celſ.* προσευχηθέντες ἄρτος εὐθὺς σῶμα γινομένης διὰ τ εὐχὴν ἁγίου π. *Matth. 15.*

(c) *Lib. 3. de Tri. cap. 4.*

(d) *Quis patiatur ut menſarum & viduarum miniſter ſupra eos ſe tumidus efferat, ad quorum preces, Chriſti corpus ſanguiſque conficitur?*

(e) *Lib. 4. de fide, cap. 14.* ὁ τ προθέσεως ἄρτος, οἶνός τε καὶ ὕδωρ διὰ τ ἐπικλήσεως καὶ ἐπιφοιτήσεως τὸ ἅγιν πνεύματος ὑπερφυῶς μεταποιεῖται εἰς τὸ σῶμα τὸ χριςὸ, καὶ τὸ αἷμα. *Vide Optat. Milevit. lib. 6. contra Parmenian.*

8.

Now whether this conſecration by prayer, did mean to reduce the words of inſtitution to the ſence and ſignification of a prayer, or that they mean, the conſecration was made by the other prayers annexed to the narrative of the inſtitution according to the ſeveral ſences of the Greek and Latin Church, yet ſtill the miniſtery of the Prieſt, whether in the words of conſecration, or in the annexed prayers, is ſtill by way of prayer. Nay further yet, the whole myſtery it ſelf is operative in the way of prayer, ſaith *Caſſander*, in behalf of the School and of all the *Roman* Church; and indeed S. *Ambroſe*, and others of the Fathers, in behalf of the Church Catholick. *Nunc Chriſtus offertur, ſed offertur quaſi homo, quaſi recipiens paſſionem, & offert ſeipſum quaſi Sacerdos ut peccata noſtra dimittat hic in imagine* [*ibi in veritate, ubi apud Patrem quaſi advocatus intervenit.*] So that what the Prieſt does here, being an imitation of what Chriſt does in Heaven, is by the ſacrifice of a ſolemn prayer, and by the repreſenting the action and paſſion of Chriſt, which is effectual in the way of prayer, and by the exhibiting it to God by a ſolemn prayer, and advocation, in imitation *of*, and union *with* Chriſt. All the whole office is an office of interceſſion, as it paſſes from the Prieſt to God, and from the people to God; And then for that great myſteriouſneſs, which is the ſacramental change, which is that which paſſes from God unto the people by the Prieſt, that alſo is obtained and effected by way of prayer.

*S. Cyprian lib. 2. ep. ult. Euſebius Emiſſen. Serm. 5. de Paſcat.*

*De Iteratione in conſultat.*

9.

For ſince the holy Ghoſt is the conſecrator, either he is called down by the force of a certain number of ſyllables, which that he will verifie, himſelf hath no where deſcribed; and that he means not to do it, he hath fairly intimated, in ſetting down the Inſtitution in words of great vicinity *to expreſs the ſence of the myſtery*, but yet of ſo much difference and variety, as will ſhew, this great change is not wrought by ſuch certain and

determined words, [ The blood of the New Testament ] so it is in Saint *Matthew* and S. *Mark*, [ The new Testament in my blood ] so S. *Paul* and S. *Luke*, *My body which is broken, My body which is given, &c.* and to think otherwise, is so near the Gentile Rites, and the mysteries of *Zoroastes*, and the secret operations of the *Enthei*, and Heathen Priests, that unless God had declared expressly such a power to be affixed to the recitation of such certain words, it is not with too much forwardness to be supposed true in the spirituality of the Gospel.

10. But if the spirit descends not by the force of syllables, it follows He is called down by the prayers of the Church, presented by the Priests, which indeed is much to the honour of God and of Religion, an endearment of our duty, is according to the analogy of the Gospel, and a proper action or part of spiritual sacrifice, that great excellency of Evangelical Religion.

11. For what can be more apt and reasonable to bring any great blessing from God than prayer, which acknowledges him the fountain of blessing, and yet puts us into a capacity of receiving it by way of moral predisposition, that holy graces may descend into holy vessels, by holy ministeries, and conveyances; and none are more fit for the employment than prayers, whereby we *bless God, and bless the symbols*, and ask that God may *bless us*, and by which every thing is sanctified, *viz. by the word of God and Prayer*, that is, by God's benediction and our impetration; according to the use of the word in the saying of our blessed Saviour, *Man lives* [ *by every word* ] *that proceeds out of the mouth of God:* that is, by God's blessing; to which, *prayer* is to be joyned, that we may cooperate with God in a way most likely to prevail with him; and they are excellent words which * *Cassander* hath said to the purpose; *Some Apostolical Churches from the beginning used such solemn prayers to the celebration of the mysteries; and Christ himself, beside that he recited the words (of Institution) he blessed the Symbols before and after, sung an Ecclesiastical hymn.* And therefore the Greek Churches which have with more severity kept the first and most ancient forms of consecration, than the Latin Church; affirm that the Consecration is made by solemn invocation alone, and the very recitation of the words spoken in the body of a prayer are used for argument to move God to hallow the gifts, and as an expression and determination of the desire. And this, ‖ *Gabriel* of *Philadelphia* observes out of an Apostolical Liturgy, *The words of our Lord* [ προηγημένως ] *antecedently, and by way of institution, and incentive are the form, together with the words which the Priest afterwards recites according as it is set down in the divine Liturgy.* It is supposed he means the Liturgy reported to be made by S. *James*, which is of the most ancient use in the Greek Church, and all Liturgies in the world in their several Canons of communion, do now, and did for ever, mingle solemn prayers together with recitation of Christ's words; The Church of *England* does most religiously observe it according to the custom and sence of the primitive Liturgies; who always did believe the consecration not to be a natural effect, and change, finished in any one instant, but a divine alteration consequent to the whole ministery: that is, the solemn prayer and invocation.

12. Now if this great ministery be by way of solemn prayer, it will easier be granted that so the other are. For absolution and reconciliation of penitents I need say no more, but the question of S. *Austin*, *Quid est aliud Manûs Impositio, quàm oratio super hominem?* And the Priestly absolution is called by S. *Leo*, *Sacerdotum supplicationes, The prayers of Priests,*

* *De iteratione. Atque hinc adeò credo Apostolicas ipsas jam inde ab initio Ecclesias aliquas, hujusmodi preces ad mysteriorum celebrationem adhibuisse; imò Christum ipsum non solâ verborum recitatione, sed etiam eulogiâ ante ipsam mysteriorum consecrationem, & postea hymno usum fuisse manifestum est.*

‖ Τὸ γὰρ δεῖν προηγημένως μὲν τὰ κυριακὰ λόγια συντιθέμενα ἔχειν, καὶ τὰ ὑπὸ τῆς ἱερέως ἐφεξῆς λεγόμενα ῥήματα, καθάπερ ἐν τῇ θείᾳ μυσταγωγίᾳ λειτουργίᾳ.

*Lib. 3. de bapt. contr. Donat. cap. 16.*

*Epist. 92.*

*Prieſts*; and in the old *Ordo Romanus*, and in the Pontifical, the forms of reconciliation were [ *Deus te abſolvat* ] the Lord pardon thee, *&c.* But whatſoever the forms were ( for they may be *optative*, or *indicative*, or *declarative*, ) the caſe is not altered as to this queſtion: for whatever the act of the Prieſt be, whether it be the act of a Judge, or of an Embaſſador, or a Counſellor, or a Phyſician, or all this; the bleſſing which he miniſters, is by way of a ſolemn prayer, according to the exigence of the preſent Rite: and the form of words doth not alter the caſe; for *Ego benedico, & Deus benedicat* ] is the ſame, and was no more when God commanded the Prieſt in expreſs terms *to bleſs the people*; only the Church of late, chuſes *the indicative form*, to ſignifie, that ſuch a perſon is by authority and proper deſignation appointed the ordinary miniſter of benediction. For in the ſence of the Church and Scripture, none can give bleſſing but a Superior, and yet every perſon may ſay in charity, *God bleſs you*; He may not be properly ſaid to *bleſs*, *for the greater is not bleſſed of the leſſer* by Saint *Paul*'s Rule; the Prieſt may bleſs, or the Father may, and yet their benediction, ( ſave that it ſignifies the authority, and ſolemn deputation of the perſon to ſuch an ordinary Miniſtery ) ſignifies but the ſame thing; that is, it operates by way of prayer; but is therefore prevalent and more effectual, becauſe it is by perſons appointed by God. And ſo it is in Abſolution, for he that miniſters the pardon, being the perſon that paſſes the act of God to the penitent, and the act of the penitent to God; all that manner that the Prieſt interpoſes *for the penitent* to God is by way of prayer, and by the mediation of interceſſion; for there is none elſe in this imaginable; and the other of paſſing *God's act upon the penitent* is by way of interpretation and enunciation, as an Embaſſador, and *by the word of his miniſtery*; *In perſona Chriſti condonavi, I pardon in the perſon of Chriſt*, ſaith S. *Paul:* in the firſt, he is ἱερεὺς δικαλέων, ἐυχόμενος, μεσιτεύων, ἐυχαριςήσας; in the ſecond he is ὑποφήτης ὀπφαντορικὸς; in both, a miniſter of divine benediction to the people, *the anointing from above* deſcends upon *Aaron*'s *beard*, and ſo by degrees to the skirts of the people; and yet in thoſe things which the Prieſt or the Prophet does but *ſignifie* by divine appointment he is ſaid to do the thing, which he only ſignifies and makes publick as a Miniſter of God: thus God ſent *Jeremy*, *He ſet him over the Nations to root out, and to pull down, and to deſtroy, to throw down, and to build, and to plant*; Jer. 1. 10. and yet in all this, his miniſtery was nothing but Prophetical: and he that converts a ſinner is ſaid to *ſave him*, and to *hide a multitude of ſins*; that is, he is inſtrumental to it and miniſters in the imployment; ſo that here alſo, *Verbum eſt oratio*, the word of God and prayer do tranſact both the parts of this office. And I underſtand, though not the degree and excellency, yet the truth of this manner of operation in the inſtance of *Iſaac* bleſſing *Jacob*, which in the ſeveral parts was expreſſed in all forms, *indicative*, *optative*, *enunciative*; and yet there is no queſtion but it was intended to do *Jacob* benefit by way of impetration; ſo that although the Church may expreſs the acts of her miniſtery in what form ſhe pleaſe, and with deſign to make ſignification of another Article, yet the manner of procuring bleſſings and graces for the people is by a miniſtery of interpellation and prayer, we having no other way of addreſs or return to God but by Petition and Euchariſt.

17. I ſhall not need to inſtance any more. S. *Auſtin* ſumms up all the Eccleſiaſtical miniſteries in an expreſſion fully to this purpoſe; *Si ergo ad hoc valet quod dictum eſt in Evangelio, Deus peccatorem non audit, aut, Per peccatorem ſacramenta non celebrentur, Quomodo exaudit* ----- 13. *Lib.* 31. *de bapt. cont. Donat. c.* 20.

*deprecantem vel ſuper aquam baptiſmi, vel ſuper oleum, vel ſuper Euchariſtiam, vel ſuper capita eorum ſuper quibus manus imponitur?* with S. *Auſtin*, praying over the Symbols of every Sacrament, and Sacramental, is all one with celebrating the myſtery. And therefore in the office of Conſecration in the *Greek* Church, this power paſſes upon the perſon ordained, *That he may be worthy to ask things of thee for the ſalvation of the people*, that is, to celebrate the Sacraments, and Rites, *and that thou wilt hear him:* which fully expreſſes the ſence of the preſent diſcourſe, that the firſt part of that grace of the holy Spirit which conſecrates the Prieſt, the firſt part of his ſanctification, is a ſeparation of the perſon to the power of interceſſion for the people, and a miniſterial mediation, by the miniſtration of ſuch rites and ſolemn invocations which God hath appointed or deſigned.

Εὐχολ. in conſecra. Epiſc. Εἰς τὸ ἄξιον γένεσθαι τὸν αὐτὸν τὰ πρὸς σωτηρίαν τοῦ λαοῦ καὶ ἱκανὸν ἑαυτόν.

14. And now this ſanctification which is ſo evident in Scripture, tradition and reaſon, taken from proportion and analogy to Religion, is ſo far from making the power of the holy man leſs than is ſuppoſed, that it ſhews the greatneſs of it by a true repreſentment; and preſerves the ſacredneſs of it ſo within its own cancels, that it will be the greateſt ſacriledge in the world to invade it; for, whoever will boldly enter within this vail, *niſi qui vocatur ſicut Aaron*, unleſs he be ſanctified as is the Prieſt, who is συνιερεύσας τῷ Χριστῷ, as *Nazianzen* calls him, a Miniſter co-operating with Chriſt, he does without leave call himſelf *a man of God, a Mediator between God and the people under Chriſt*, he boldly thruſts himſelf into the participation of that glorious mediation which Chriſt officiates in Heaven; all which things as they are great honours to the perſon, rightly called to ſuch vicinity and endearments with God, ſo they depend wholly upon divine dignation of the grace and vocation of the perſon.

15. 2. Now for the other part of ſpiritual emanation or deſcent of graces in ſanctification of the Clergy, that is in order to the performance of the other, ὅπως ὁ φιλάνθρωπος θεὸς ἡμῖν ἄσπιλον καὶ ἀμώμητον αὐτῷ τὴν ἱερωσύνην χαρίσηται; that's the ſence of it, *that God who is the lover of ſouls may grant a pure and unblameable Prieſthood*; and certainly they who are honoured with ſo great a grace as to be called to officiate in holy and uſeful Miniſteries have need alſo of other graces to make them perſons holy in habit and diſpoſition, as well as holy in Calling, and therefore God hath ſent his Spirit to furniſh his Emiſſaries with excellencies proportionable to their need and the uſefulneſs of the Church. At the beginning of Chriſtianity, God gave gifts extraordinary, as boldneſs of ſpirit, fearleſs courage, freedom of diſcourſe, excellent underſtanding, diſcerning of ſpirits, deep judgment, innocence and prudence of deportment, the gift of tongues; theſe were ſo neceſſary at the inſtitution of the Chriſtian Church, that if we had not had teſtimony of the matter of fact, the reaſonableneſs of the thing would prove the actual diſpenſation of the Spirit; becauſe God never fails in neceſſaries: But afterward, when all the extraordinary needs were ſerved, the extraordinary ſtock was ſpent, and God retracted thoſe iſſues into their fountains, and then the graces that were neceſſary for the well diſcharging the ἐπίκλησις μεσιτείας, *the Prieſtly function*, were ſuch as make the perſon of more benefit to the people, not only by being exemplary to them, but gracious and loved by God: and thoſe are ſpiritual graces of ſanctification.

16. And therefore Ordination is a collation of holy graces of ſanctification; of a more excellent Faith, of fervent Charity, of Providence and paternal care: Gifts which now deſcend not by way of miracle, as upon the

the Apoſtles, are to be acquired by humane induſtry, by ſtudy and good letters, and therefore are preſuppoſed in the perſon to be ordained: to which purpoſe the Church now examines the abilities of the man, before ſhe lays on hands: and therefore the Church does not ſuppoſe that the Spirit in Ordination deſcends in gifts, and in the infuſion of habits, and perfect abilities, though then alſo, it is reaſonable to believe that God will aſſiſt the pious and careful endeavours of holy Prieſts, and bleſs them with ſpecial aids and co-operation: becauſe a more extraordinary ability is needful for perſons ſo deſigned. But the proper and great aid which the Spirit of Ordination gives, is ſuch inſtances of aſſiſtance which make the perſon more holy.

And this is ſo certainly true, that even when the Apoſtle had ordained *Timothy* to be Biſhop of *Epheſus*, he calls upon him to *ſtir up the gift of God, which was in him by the putting on of his hands*, and that gift is a *Roſary of graces*; what graces they are, he enumerates in the following words: *God hath not given us the ſpirit of Fear, but of Power, of Love, and of a modeſt and ſober mind* (and theſe words are made part of the form of collating the Epiſcopal order in the Church of *England*.) Here is all that deſcends from the Spirit in Ordination, δύναμις, *Power*, that is, to officiate and intercede with God in the parts of miniſtery: and the reſt are ſuch as imply duty, ſuch as make him fit to be a Ruler in paternal and ſweet government, *Modeſty*, *Sobriety*, *Love*; And therefore in the forms of Ordination of the *Greek* Church (which are therefore highly to be valued, becauſe they are moſt ancient, have ſuffered the leaſt change, and been polluted with fewer intereſts) the myſtical prayer of Ordination names graces in order to holineſs. *We pray thee that the grace of the ever holy Spirit may deſcend upon him,* (a) *Fill him full of all faith and love and power and ſanctification by the illumination of thy holy and life-giving Spirit:* and the reaſon why theſe things are deſir'd, and given, is in order to the right performing his holy offices, (b) *That he may be worthy to ſtand without blame at thy Altar, to preach the Goſpel of thy Kingdom, to miniſter the words of thy truth, to bring to Thee gifts, and ſpiritual Sacrifices, to renew the people with the Laver of Regeneration.* 17.

(a) Πλήρωσον πάσης πίστεως καὶ ἀγάπης καὶ δυνάμεως καὶ ἁγιασμοῦ τὴν ἐπιχορηγίαν τῷ ἁγίῳ ζωοποιῷ σου πνεύματος.

(b) Ἵνα γένηται ἄξιος παραστῆναι ἀμέμπτως τῷ δυσαστηρίῳ σου, κηρύσσειν τὸ εὐαγγέλιον τῆς βασιλείας σου, ἱερουργεῖν τὸν λόγον τῆς ἀληθείας σου, προσφέρειν σοι δῶρα καὶ θυσίας πνευματικὰς, ἀνακαινίζειν τὸν λαόν σου διὰ τοῦ λουτροῦ τῆς παλιγγενεσίας.

And therefore (c) S. *Cyril* ſays that Chriſt's ſaying, Receive ye the Holy Ghoſt, ſignifies grace given by Chriſt to the Apoſtles, whereby they were ſanctified: that by the holy Ghoſt they might be abſolved from their ſins, ſaith (d) *Haymo*; and (e) S. *Auſtin* ſays, that many perſons that were ſnatched violently to be made Prieſts or Biſhops, who had in their former purpoſes determined to marry and live a ſecular life, have in their Ordination received the gift of continency. And therefore there was reaſon for the greatneſs of the ſolemnities uſed in all ages in ſeparation of Prieſts from the world, inſomuch that whatſoever was uſed in any ſort of ſanctification of ſolemn benediction by *Moſes* law, all that was uſed in Conſecration of the Prieſt, who was to receive the greateſt meaſure of ſanctification. *Eadem item vis etiam Sacerdotem, auguſtum & honorandum facit, novitate benedictionis à communitate vulgi ſegregatum. Cum enim heri unus è plebe eſſet, repente redditur præceptor, præſes, Doctor pietatis, myſteriorum latentium Præſul &c. Inviſibili quadam vi, ac gratia inviſibilem animam in melius transformatam gerens*, that is, improved in all ſpiritual graces; which is highly expreſſed by (f) *Martyrius* who ſaid to *Nectarius*; *Tu, ô beate, recens baptizatus & purificatus, & mox inſuper ſacerdotio auctus es; utraque autem hæc peccatorum expiatoria eſſe Deus conſtituit:* which are not to be expounded as if Ordination did confer the firſt grace, which in the Schools is underſtood only

18.

(c) *Gratiam Apoſtolis à Chriſto collatam, qua ſanctificarentur: ut per ſpiritum Sanctum à propriis peccatis abſolverentur. Lib. 12. in Jo. cap. 56.*

(d) *Homil. in 8va. Paſchæ.*

(e) *Lib. 2. cap. ult. de adulter. conjug.*

(f) *Soz. lib. 7. cap. 10.*

only to be expiatorious; but the increment of grace, and ſanctification; and that alſo is remiſſive of ſins, which are taken off by parts as the habit decreaſes; and we grow in God's favour, as our graces multiply or grow.

19. Now that theſe graces being given in Ordination, are immediate emanations of the holy Spirit, and therefore not to be uſurped or pretended to by any man, upon whom the Holy Ghoſt in Ordination hath not deſcended, I ſhall leſs need to prove, becauſe it is certain upon the former grounds, and will be finiſhed in the following diſcourſes; and it is in the Greek Ordination given as a Reaſon of the former prayer, οὐ γὰρ ἐν τῇ ἐπιθέσει τῶν ἐμῶν χειρῶν, ἀλλ' ἐν τῇ ἐπισκοπῇ τῶν πολυσπλάγχνων σου οἰκτιρμῶν δίδονται χάριτες τοῖς ἀξίοις σου. [For not in the impoſition of my hands, but in the overſeeing providence of thy rich mercies, grace is given to them that are worthy.] So that we ſee, more goes to the fitting of a perſon for Eccleſiaſtical Miniſteries than is uſually ſuppoſed; together with the power, a grace is ſpecially collated, and that is not to be taken up and laid down, and pretended to by every bolder perſon. The thing is ſacred, ſeparate, ſolemn, deliberate, derivative from God, and not of humane proviſion, or authority, or pretence, or diſpoſition.

## SECT. VIII.

1. THe Holy Ghoſt was the firſt Conſecrator, that is made evident; and the perſons firſt conſecrated were the Apoſtles, who received the ſeveral parts of the Prieſtly order, at ſeveral times; the power of conſecration of the Euchariſt, at the inſtitution of it; the power of remitting and retaining ſins in the Octaves of *Eaſter*; the power of baptizing and preaching, together with univerſal juriſdiction, immediately before the Aſcenſion, when they were commanded to *go into all the world preaching and baptizing*. This is the whole office of the *Prieſthood*; and nothing of this was given in Pentecoſt when the holy Spirit deſcended and reſted upon all of them; the Apoſtles, the brethren, the women: for then they received thoſe great aſſiſtances which enabled them who had been deſigned for Embaſſadors to the world, to do their great work: and others of a lower capacity had their proportion, as the effect of the promiſe of the Father, and a mighty verification of the truth of Chriſtianity.

2. Now all theſe powers which Chriſt hath given to his Apoſtles, were by ſome means or other to be tranſmitted to ſucceeding perſons, becauſe the ſeveral Miniſteries were to abide for ever. All Nations were to be converted, a Church to be gathered and continued, the new Converts to be made Confeſſors, and conſigned with Baptiſm, ſins to be remitted, flocks to be fed and guided, and the Lords death declared, repreſented, exhibited, and commemorated until his ſecond Coming. And ſince the powers of doing theſe offices, are acts of free and gracious conceſſion, emanations of the holy Spirit, and admiſſions to a vicinity with God, it is not only impudence and ſacriledge in the perſon, falſly to pretend, that is, to bely the Holy Ghoſt, and thruſt into theſe Offices, but there is an impoſſibility in the thing, it is null in the very deed doing, to handle theſe myſteries without ſome appointment by God; unleſs he calls and points out the perſon, either by an extraordinary or by an ordinary Vocation; Of theſe I muſt give a particular account. The

The extraordinary calling was firſt, that is, the immediate; for the firſt beginning of a laſting neceſſity, is extraordinary, and made ordinary in ſucceſſion, and by continuation of a fixed and determined Miniſtery. The firſt of every order hath another manner of conſtitution, than all the whole ſucceſſion. The riſing of the ſpring is of greater wonder, and of more extraordinary and latent reaſon, than the deſcent of the current; and the derivation of the powers of the Holy Ghoſt that make the Prieſtly order, are juſt like the Creation: the firſt man was made with God's own hands, and all the reſt by God, co-operating with a humane act; and there is never the ſame neceſſity as at firſt, for *God to create man.* The ſpecies or kind ſhall never fail, but be preſerved in an ordinary way: And ſo it is in the deſignation of the Miniſters of Evangelical Prieſthood; God breathed into the Apoſtles τὸ παναγιον καὶ ζωοποιὸν πνεῦμα, *the breath of the life-giving ſpirit*; and that breath was to be continued in a perpetual, univocal production; they who had received, they were alſo to give: and they only could. 3.

Grace cannot be conveyed to any man, but either by the fountain, or by the channel: by the Author, or by the Miniſter. God only is the fountain and Author: and he that makes himſelf the Miniſter whom God appointed not, does in effect make himſelf the Author: for he undertakes to diſpoſe of grace which he hath not received, to give God's goods upon his own authority: which he that offers at, without God's warrant, does it only upon his own. And ſo either he is *the Author*, or *an Uſurper*, either the fountain, or a dry cloud, which in effect calls him either *blaſphemous*, or *ſacrilegious.* 4.

But the firſt and immediate derivation from the fountain, that only I affirm to be miraculous, and extraordinary: as all beginnings of eſſences and graces of neceſſity muſt: thoſe perſons who receive the firſt iſſues, they only are extraordinarily called: all that ſucceed are called or deſigned by an ordinary vocation, becauſe whatſoever is in the ſucceſſion is but an ordinary neceſſity, to which God hath proportioned an ordinary Miniſtery; and when it may be ſupplied by the common proviſions, to look for an extraordinary calling, is as if a man ſhould expect ſome new man to be created, as *Adam* was; it is to ſuppoſe God will multiply beings and operations without neceſſity. God called at firſt, and if he had not called, man could not have come to him in this nearneſs of a holy Miniſtery; he ſent perſons abroad, and if he had not ſent, they could not have gone; but after that he had appointed by his own deſignation perſons who ſhould be Fathers in Chriſt, he called no more, but left them to call others: He firſt immediately gives the χαρίσμα, *the grace*, and leaves this as a *Depoſitum* to the Church, faithfully to be kept till Chriſt's ſecond coming; and this *Depoſitum* is the doctrine and diſcipline of Jeſus: he opens the door, and then left it open, commanding all to come in that way, into the Miniſtery and tuition of the flock, calling all that came in by windows, and poſterns, and oblique ways, *thieves and robbers.* And it is obſervable, that the word *vocation* or *calling* in Scripture, when it is referred to a deſignation of perſons to the Miniſtery, it always ſignifies that which we term, *calling extraordinary*; it always ſignifies, an immediate act of God; which alſo ceaſed when the great neceſſity expired, that is, when the fountain had ſtreamed forth abundantly, and made a current to deſcend without interruption. The purpoſe of this diſcourſe is, that now no man ſhould in theſe days of ordinary Miniſtery, look for an extraordinary calling, nor pretend in order to vainer purpoſes any new neceſſities. 5. Acts 13. 2. 16. 10. Heb. 5. 4, 5, 10.

They

6. They are fancies of a too confident opinion, and over-valuing of our ſelves, when we think the very being of a Church is concerned in our miſtakes; and if all the world be againſt us, we are not aſhamed of our folly, but think truth is failed from among the children of men, and the Church is at a loſs, and the current derived from the firſt emanations is dried up, and then he that is boldeſt to publiſh his follies, is alſo as apt to miſtake his own boldneſs for *a call from God*, as he did at firſt his own vain opinion for a neceſſary truth; and then he is called extraordinarily, and ſo ventures into the ſecrets of the Sanctuary. Firſt, he made a neceſſity more than ever God made, & then himſelf finds a remedy that God never appointed. He that thinks every ſhaking of the Ark is abſolute ruine to it, when peradventure it was but the weakneſs of his own eyes that made him fancy what was not, may alſo think he hears a call from above to ſupport it, which indeed was nothing but a noiſe in his own head: And there is no cure for this, but to cure the man, and ſet his head right. For he that will pretend any thing that is beyond ordinary, as he that will ſay he hath two reaſonable Souls within him, or three Wills, is not to be confuted but by Phyſick, or by the tying him to abjure his folly till he were able to prove it.

7. But God by promiſing that his Church ſhould abide for ever, and that *the gates of Hell ſhould not prevail againſt it*, but that himſelf would be *with her to the end of the world*; hath ſufficiently confuted the vanity of thoſe men, who that they might thruſt themſelves into an office, pretend the diſſolution of the very being of the Church: For if the Church remains in her being, let her corruptions be what they will, the ordinary Prophets have power to reform them; and if they do not, every man hath power to complain, ſo he does it with *peace*, and *modeſty*, and *truth*, and *neceſſity*.

8. 2. And there is no need of an extraordinary calling to amend ſuch things which are certain, foreſeen events; and ſuch were hereſies and corruption in doctrine and manners, for which God appointed an ordinary Miniſtery to take cognizance and make a remedy; for which himſelf when he had told us, *Hereſies muſt needs be*, yet made no proviſions extraordinary, but left the Church ſufficiently inſtructed by her Rule, and guided by her Paſtors.

9. 3. When Chriſt means to give us a new Law, then he will give us a new Prieſthood, a new Miniſtery: One will not be changed without the other; God now no more comes in a mighty ruſhing wind, but in a ſtill voice, in the gentle Homilies of ordinary Prophets; and now that the Law, by which we are to frame our underſtandings and our actions, is eſtabliſhed, we muſt not expect an Apoſtle to correct every abuſe; for if they will not hear *Moſes* and the Prophets, if one ſhould come from the dead, or an Angel come from Heaven, it is certain they will not be entertained, but till the wonder be over, and the curioſity of news be ſatisfied.

10. *Volkell. lib. 6. cap. 18.* Againſt this, it is pretended that Chriſt promiſed *to be with his Church for ever*, upon condition the Church would do their duty; but they being but a company of men, have power to chuſe, and they may chuſe amiſs; and if all ſhould do ſo, Chriſts promiſes may fail us, though not fail of their intentions; and then in this caſe the Church failing, either there muſt be an extraordinary calling of ſingle perſons, or elſe any man may enter into the ordinary way, which is all one with an extraordinary: for it is extraordinary that common perſons ſhould by neceſſity be drawn into an imployment, which by ordinary vocation, they are not to meddle with.

Againſt

Againſt this we can (thanks be to God for it) pretend the experience of ſixteen Ages; for hitherto it hath ever been in the Chriſtian Churches, that God hath preſerved a holy Clergy in the ſame proportion as he hath preſerved a holy people; never yet were the Clergy all Antichriſtian, in the midſt of Chriſtian Churches; and we have no reaſon to fear it will be ſo now, after ſo long an experience to expound the promiſes of our Lord to the ſence of a perpetual Miniſtery, and a perpetual Church, by the means of Ordinary miniſtrations. 11.

And how ſhall the Church be ſuppoſed to fail, ſince God hath made no proviſions for its reſtitution? For by what means ſhould the Church be renewed, and Chriſtianity reſtored? Not by Scripture; for we have no certainty that the Scriptures which we have this day, are the ſame which the Apoſtles delivered, and ſhall remain ſo for ever; but only 1. The reputation and teſtimony of all Chriſtian Churches, (which alſo muſt tranſmit the ſame by a continual ſucceſſive teſtimony to the following, or elſe they will be of an uncertain faith,) and 2. The confidence of the divine providence and goodneſs, who will not let us want what is fit for us, that without which we cannot attain the end to which in mercy he hath deſigned us. Now the ſame Arguments which we have for the continuation of Scripture, we have for the perpetuity of a Chriſtian Clergy, that is, beſides the ſo long actual ſucceſſion and continuance, we have the goodneſs and unalterable ſweetneſs of the Divine mercies, who will continue ſuch Miniſteries which himſelf hath made the ordinary means of ſalvation; he would not have made them the way to Heaven and of ordinary neceſſity, if he did not mean to preſerve them. Indeed, if the ordinary way ſhould fail, God will ſupply another way to them that do their duty; but then Scripture may as well fail as the ordinary ſucceſſion of the Clergy: they both were intended but as the ordinary miniſteries of ſalvation, and if Scripture be kept for the uſe of the Church, it is more likely the Church will be preſerved in its neceſſary conſtituent parts than the Scripture; becauſe Scripture is preſerved for the Church, it is kept that the Church might not fail. For as for the fancy, that all men being free agents may chuſe amiſs: ſuppoſe that; but then, may they not all conſent to the corruption or deſtroying of Scripture? yea, but God will preſerve them from that, or will over-rule the event: yea, but how do they know that? what revelation have they? yet grant that too, but why then will he not alſo over-rule the event of the matter of univerſal Apoſtaſie? for both of them are matter of choice. 12. *Ibid. cap. 19.*

But then that all the Clergy ſhould conſent to corrupt Scripture, or to loſe their Faith, is a moſt unreaſonable ſuppoſition; for ſuppoſing there is a natural poſſibility, yet it is morally impoſſible; and we may as well fear that all the men of the world will be vitious upon the ſame reaſon; for if all the Clergy may, then all the People may, and you may as well poiſon the Sea, as poiſon all the Springs; and it is more likely all the Ideots, and the ordinary perſons in the world ſhould be couzened out of their Religion, than that all the wiſe men and *Antiſtites*, the *Teachers*, *Doctors*, and *publick Miniſters* of Religion ſhould. And when all men turn Mariners, or Apothecaries, or that all men will live ſingle lives, and turn Monks, and ſo endanger the ſpecies of mankind to periſh, (for there is a great fear of that too;) that is, when all the world chuſe one thing (for if two men do, two thouſand may do it if they will, and ſo may all upon this ground:) then alſo we may fear that all the Governours of the Church may fail, becauſe ſome do, and more have, 13.

and

and all may; till then, there will be no need of an extraordinary Commiſſion; but the Church ſhall go on upon the ſtock of the firſt calling, and deſignation, which was extraordinary. The Spirit iſſued out at firſt miraculouſly, and hath continued running ſtill in the firſt channels by ordinary conduct, and in the ſame conveyances it muſt run ſtill, or it cannot without a miracle derive upon us, who ſtand at infinite diſtance from the fountain. Since then, there is now no more expectation of an extraordinary calling (and to do ſo were an extraordinary vanity) it remains that the derivation of the miniſterial power be by an ordinary conveyance.

14. The Spirit of God in Scripture hath drawn a line, and chalked out the path that himſelf meant to tread, in giving the graces of Evangelical miniſtrations. At firſt, after that Chriſt had named twelve (one whereof was loſt) they, not having an expreſs command for the manner of Ordination, took ſuch courſe as Reaſon and Religion taught them. They named two perſons, and prayed God to chuſe one, and to manifeſt it by Lot; which was a way leſs than the firſt deſignation of the other eleven; and yet had more of the extraordinary in it, than could be reaſonably continued in an ordinary ſucceſſion. The Apoſtles themſelves had not as yet received skill enough how to officiate in their ordinary miniſtery, becauſe the Holy Ghoſt was not as yet deſcended.

15. But when the Holy Ghoſt deſcended, then the work was to begin; the Apoſtles wanted no power neceſſary for the main work of the Goſpel; but now alſo they received Commiſſions to diſpenſe the Spirit to all ſuch purpoſes to which He was intended. They before had the *office* in themſelves, but it was *not communicable to others*, till the Spirit, *the Anointing from above*, ran over the Fringes of the Prieſt's garments; they had it but in imperfection and unactive faculties; ſo ſaith *Theophylact*: *He breathed, not now giving to them the perfect gift of the Holy Ghoſt, for that he intended to give at Pentecoſt: but he prepared them for the fuller reception of it.* They had the gift before, but not the perfect conſummation of it, that was reſerved for the great day; and becauſe the power of Conſecration is the τελείωσις, or perfection of *Prieſtly order*, it was the proper emanation of this days glory; then was the ἱερατικὴ τελείωσις, the perfection of what power Chriſt had formerly conſigned. For of all faculties, that is not perfect which produces perfect and excellent actions in a direct line, actions of a particular ſort; but that which produces the actions, and enables others to do ſo too; for then the perfection is inherent, not only *formally*, but *virtually* and *eminently*; and that's the crown of habits and natural faculties. Now beſides the reaſonableneſs of the thing, this is alſo verified by a certainty that will not eaſily fail us; by Experience, and *ex poſt facto*: For as we do not find the Apoſtles had, before Pentecoſt, a *productive power*, which made them call for a Miracle, or a ſpecial providence by Lots; ſo we are ſure that immediately after Pentecoſt they had it: for they ſpeedily began to put it in execution; and it is remarkable, that the Apoſtles did not lay hands upon *Matthias*: he being made Apoſtle before the deſcent of the Holy Ghoſt, they had no power to do it, they were not yet made *Miniſters of the Spirit*; which becauſe afterwards preſently they did, concludes fairly, that at Pentecoſt they were amongſt other graces made *the ordinary Miniſters of Ordination.*

*Theophylact. in 20. Johan.* ἐμφυσᾷ, ὡς τὴν τελείαν δωρεὰν τῷ ἁγίῳ πνεύματος νῦν αὐτοῖς νέμων, πάντων γὰρ ἐν τῇ πεντηκοστῇ ἔμελλε δώσειν, ἀλλὰ πρὸς ὑποδοχὴν τοῦ πνεύματος ἑτοίμους αὐτοὺς ποιῶν.

16. This I ſay is certain, that the Holy Ghoſt deſcending at Pentecoſt, they inſtantly did officiate in their miniſterial offices, they preached, they baptized, they confirmed and gave the holy Spirit of obſignation,

and

and took perſons into the Lot of their Miniſtery, doing of it by an external rite and ſolemn invocation: and now the extraordinary way did ceaſe; God was the fountain of the power, but man conveyed it by an external rite: and of this Saint *Paul*, who was the only exception from the common way, takes notice; calling himſelf an Apoſtle, *not of man, nor by man, but by Jeſus Chriſt*; implying that he had a ſpecial honour done, to be choſen an Apoſtle in an extraordinary way; therefore others might be Apoſtles, and yet not ſo as he was; for elſe his expreſſion had been all one, as if one ſhould ſay, *Titus the ſon of a man, not begotten of an Angel, or Spirit, nor produced by the Sun or Stars, but begotten by a Man of a Woman:* the diſcourſe had been ridiculous, for no man is born otherwiſe; and yet alſo he had ſomething of the ordinary too; for in an extraordinary manner he was ſent to be ordained in an ordinary Miniſtery. And yet becauſe the ordinary Miniſtery was ſetled, S. *Paul* was called to an account for ſo much of it as was extraordiry; and was tied to do that which every man now is bound to do, that ſhall pretend a calling extraordinary, *viz.* to give *an extraordinary proof* of his *extraordinary calling:* which when he had done in the Colledge of *Jeruſalem*, the Apoſtles *gave him the right hand of fellowſhip*, and approved his vocation; which alſo ſhews, that now the way of Ordination was fixed and declared to be by humane miniſtery; of which I need no other proof but the inſtances of Ordinations recorded in Scripture, and the *no inſtances* to the contrary, but of S. *Paul*, whoſe deſignation was as immediate as that of the 11. Apoſtles, though his Ordination was not. I end this with the ſaying of *Job* the Monk: *Concerning the order of Prieſthood, it is ſupernatural and unſpeakable. He that yeſterday, and the day before, was in the form of Ideots, and private perſons, to day by the power of the Holy Ghoſt, and the voice of the chief Prieſt, and laying on of hands, receives ſo great an improvement and alteration, that he handles, and can conſecrate the divine myſteries of the holy Church, and becomes (under Chriſt) a Mediator [Miniſterial] between God and man, and exalted to hallow himſelf and ſanctifie others:* The ſame almoſt with the words of *Gregory Nyſſen*, in his book *De ſancto baptiſmate*.

*Tract. de Sacrament.* Ὁμοίως ὁ καὶ ὅτι τῆ τοῦ ἱερέως ὑποφωνὲς καὶ ἄῤῥητον. χθὲς καὶ πρώην ὄντα τινα παρὰ πολλῶν καὶ ἕνα παρὰ πυγχανόντων ἰδιώτην ἄρτι καὶ σήμερον

πνεύματος ἁγίου δυνάμει καὶ ἀρχιερέως φωνῆ καὶ λεγομένης ἐπιθέσει τοσαύτην ἀλλοίωσιν κρεῖττονα λέγειν, καὶ τοσοῦτον ἀποκαθίστασθαι, ὥστε τὰ θεῖα μυστήρια τῆς ἱερᾶς ἐκκλησίας τελεῖν δύνασθαι καὶ μεσίτην θεοῦ καὶ ἀνθρώπων γίνεσθαι, ἑαυτόν τε καὶ τοὺς ἄλλους ἁγιάζειν.

This is the ſumm of the preceding diſcourſes. God is the Conſecrator; man is the Miniſter; the ſeparation is myſterious and wonderful; the power great and ſecret; the office to ſtand between God and the people, in the miniſtery of the Evangelical rites; the calling to it ordinary, and by a ſetled Miniſtery, which began after the deſcent of the Holy Ghoſt in Pentecoſt. 17.

This great change was in nothing expreſſed greater, than that *Saul* upon his Ordination changed his name, which Saint *Chryſoſtome* obſerving, affirms the ſame of Saint *Peter*. I conclude, *Differentiam inter ordinem & plebem conſtituit Eccleſiæ authoritas & honor per ordinis conceſſum ſanctificatus à Deo*, ſaith *Tertullian*. *The authority of the whole Church of God hath made diſtinction between the perſon ordained and the people, but the honour and power of it is derived from the ſanctification of God:* It is derived from him, but conveyed by an ordinary Miniſtery of his appointing: Whoſoever therefore with unſanctified, that is, with unconſecrated hands, ſhall dare to officiate in the miniſterial office, ſeparate by God, by gifts, by graces, by publick order, by an eſtabliſhed rite, by 18.

*Homil. 28. in Acta* 18.

*Exhort. ad caſtitat.*

by the inſtitution of Jeſus, by the deſcent of the Holy Ghoſt, by the word of God, by the practice of the Apoſtles, by the practice of ſixteen Ages of the Catholick Church, by the neceſſity of the thing, by Reaſon, by Analogy to the diſcourſe of all the wiſe men that ever were in the world; that man, like his predeceſſor *Corah*, brings an unhallowed Cenſer, which ſhall never ſend up a right cloud of Incenſe to God, but yet that unpermitted, and diſallowed ſmoak ſhall kindle a fire, even the wrath of God which ſhall at leaſt deſtroy the Sacrifice: *his work ſhall be conſumed*, and when upon his repentance himſelf eſcapes, yet it ſhall be ſo *as by fire*, that is, with danger, and loſs, and ſhame, and trouble. *For our God is a conſuming fire.*

*Remember* Corah *and all his company.*

Ἅγιος, ἰσχυρός.

FINIS.

# RULES
AND
# ADVICES
TO THE
# CLERGY
OF THE
# DIOCESSE
OF
# DOWN and CONNOR,

For their Deportment in their Perſonal and Publick Capacities.

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GIVEN BY

*JER. TAYLOR*, Biſhop of that Dioceſs, at the Viſitation at *LISNEGARVEY*.

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*LONDON*,

Printed for *R. Royſton*, Bookſeller to the King's moſt Excellent Majeſty. 1672.

# RULES

AND

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GIVEN BY

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# RULES AND ADVICES TO THE CLERGY.

## I. *Perſonal Duty.*

REmember that it is your great Duty, and tied on you by many Obligations, that you be exemplar in your lives, and be Patterns and Preſidents to your Flocks: leſt it be ſaid unto you, *Why takeſt thou my Law into thy mouth, ſeeing thou hateſt to be reformed thereby?* He that lives an idle life may preach with Truth and Reaſon, or as did the Phariſees; but not as Chriſt, or as one having Authority. I.

Every Miniſter in taking accounts of his life, muſt judge of his Duty by more ſtrict and ſeverer meaſures, than he does of his People; and he that ties heavy burthens upon others, ought himſelf to carry the heavieſt end: and many things may be lawful in them, which he muſt not ſuffer in himſelf. II.

Let every Miniſter endeavour to be learned in all ſpiritual wiſdom, and skilful in the things of God; for he will ill teach others the way of godlineſs, perfectly, that is himſelf a babe and uninſtructed. An Ignorant Miniſter is an head without an eye; and an Evil Miniſter is ſalt that hath no ſavour. III.

Every Miniſter, above all things, muſt be careful that he be not a ſervant of Paſſion, whether of Anger or Deſire. For he that is not a maſter of his Paſſions will always be uſeleſs, and quickly will become contemptible and cheap in the eyes of his Pariſh. IV.

Let no Miniſter be litigious in any thing; not greedy or covetous; not inſiſting upon little things, or quarrelling for, or exacting of every minute portion of his dues; but bountiful and eaſie; remitting of his right, when to do ſo may be uſeful to his people, or when the contrary may do miſchief, and cauſe reproach. *Be not over-righteous*, (ſaith *Solomon*) that is, not ſevere in demanding, or forcing every thing, though it be indeed his due. V.

Let not the name of the Church be made a pretence for perſonal covetouſneſs; by ſaying, you are willing to remit many things, but you muſt not wrong the Church; for though it be true, that you VI.

are not to do prejudice to ſucceſſion, yet many things may be forgiven upon juſt occaſions, from which the Church ſhall receive no incommodity; but be ſure that there are but few things which thou art bound to do in thy perſonal capacity, but the ſame alſo, and more, thou art obliged to perform, as thou art a publick perſon.

VII. Never exact the offerings, or cuſtomary wages, and ſuch as are allowed by Law, in the miniſtration of the Sacraments, nor condition for them, nor ſecure them before-hand; but firſt do your office, and miniſter the Sacraments purely, readily, and for Chriſts ſake; and when that is done, receive what is your due.

VIII. Avoid all Pride, as you would flee from the moſt frightful Apparition, or the moſt cruel Enemy; and remember that you can never truly teach Humility, or tell what it is, unleſs you practiſe it your ſelves.

IX. Take no meaſures of Humility, but ſuch as are material and tangible; ſuch which conſiſt not in humble words, and lowly geſtures; but what is firſt truly radicated in your Souls, in low opinion of your ſelves, and in real preferring others before your ſelves; and in ſuch ſignifications, which can neither deceive your ſelves nor others.

X. Let every Curate of Souls ſtrive to underſtand himſelf beſt; and then to underſtand others. Let him ſpare himſelf leaſt; but moſt ſeverely judge, cenſure, and condemn himſelf. If he be learned, let him ſhew it by wiſe teaching, and humble manners. If he be not learned, let him be ſure to get ſo much Knowledge as to know that, and ſo much Humility, as not to grow *inſolent*, and puffed up by his Emptineſs. For many will pardon a good man that is leſs learned; but if he be proud, no man will forgive him.

XI. Let every Miniſter be careful to live a life as abſtracted from the Affairs of the world, as his neceſſity will permit him; but at no hand to be immerg'd and principally imploy'd in the Affairs of the World: What cannot be avoided, and what is of good report, and what he is oblig'd to by any perſonal or collateral Duty, that he may do, but no more. Ever remembring the Saying of our Bleſſed Lord: *In the world ye ſhall have trouble; but in me ye ſhall have peace:* and conſider this alſo, which is a great Truth; That every degree of love to the world, is ſo much taken from the Love of God.

XII. Be no otherwiſe ſolicitous of your Fame and Reputation, but by doing your Duty well and wiſely; in other things refer your ſelf to God: but if you meet with evil Tongues, be careful that you bear reproaches ſweetly and temperately.

XIII. Remember that no Miniſter can govern his people well, and proſperouſly, unleſs himſelf hath learn'd humbly and chearfully to obey his Superior. For every Miniſter ſhould be like the good Centurion in the Goſpel: himſelf is under authority, and he hath people under him.

XIV. Be ſure in all your Words and Actions to preſerve Chriſtian ſimplicity and ingenuity; to do to others, as you would be done unto your ſelf; and never to ſpeak what you do not think. Truſt to Truth, rather than to your Memory: for this may fail you, that will never.

XV. Pray much and very fervently, for all your Pariſhioners, and all men that belong to you, and all that belong to God; but eſpecially for the Converſion of Souls: and be very zealous for nothing, but for Gods glory, and the ſalvation of the World, and particularly of your Charges: Ever remembring that you are by God appointed, as the Miniſters of Prayer, and the Miniſters of good things, to pray for all the World, and to heal all the World, as far as you are able.

Every Miniſter muſt learn and practiſe Patience, that by bearing all adverſity meekly, and humbly, and chearfully, and by doing all his Duty with unwearied induſtry, with great courage, conſtancy, and Chriſtian magnanimity, he may the better aſſiſt his people in the bearing of their croſſes, and overcoming of their difficulties. XVI.

He that is holy, let him be holy ſtill, and ſtill more holy, and never think he hath done his work, till all be finiſhed by perſeverance, and the meaſures of perfection in a holy Life, and a holy Death: but at no hand muſt he magnifie himſelf by vain ſeparations from others, or deſpiſing them that are not ſo holy. XVII.

## II. *Of Prudence required in Miniſters.*

REmember that Diſcretion is the Miſtreſs of all Graces; and Humility is the greateſt of all Miracles: and without this, all Graces periſh to a mans ſelf; and without that, all Graces are uſeleſs unto others. XVIII.

Let no Miniſter be governed by the opinion of his People, and deſtroy his Duty, by unreaſonable compliance with their humors, leſt as the Biſhop of *Granata* told the Governours of *Leria* and *Patti*, like ſilly Animals they take burdens upon their backs at the pleaſure of the multitude, which they neither can retain with Prudence, nor ſhake off with Safety. XIX.

Let not the Reverence of any man cauſe you to ſin againſt God; but in the matter of Souls, being well adviſ'd, be bold and confident; but abate nothing of the honour of God, or the juſt meaſures of your Duty, to ſatisfie the importunity of any man whatſoever, and God will bear you out. XX.

When you teach your people any part of their duty, as in paying their debts, their tithes and offerings, in giving due reverence and religious regards, diminiſh nothing of admonition in theſe particulars, and the like, though they object, That you ſpeak for your ſelves, and in your own caſes. For counſel is not the worſe, but the better, if it be profitable both to him that gives, and to him that takes it. Only do it in ſimplicity, and principally intend the good of their ſouls. XXI.

In taking accounts of the good Lives of your ſelves or others, take your meaſures by the expreſs words of Scripture; and next to them eſtimate them by their proportion and compliance with the publick meaſures, with the Laws of the Nation, Eccleſiaſtical and Civil, and by the Rules of Fame, of publick Honeſty and good Report; and laſt of all by their obſervation of the Ordinances and exteriour parts of Religion. XXII.

Be not ſatisfied when you have done a good work, unleſs you have alſo done it well; and when you have, then be careful that vain-glory, partiality, ſelf-conceit, or any other folly or indiſcretion, ſnatch it not out of your hand, and cheat you of the reward. XXIII.

Be careful ſo to order your ſelf, that you fall not into temptation and folly in the preſence of any of your Charges; and eſpecially that you fall not into chidings and intemperate talkings, and ſudden and violent expreſſions: Never be a party in clamours and ſcoldings, leſt your Calling become uſeleſs, and your Perſon contemptible: Ever remembring that if you cheaply and lightly be engag'd in ſuch low uſages with any XXIV.

Perſon, that Perſon is likely to be loſt from all poſſibility of receiving much good from your Miniſtery.

## III. *The Rules and Meaſures of Government to be uſed by Miniſters in their reſpective Cures.*

XXV. USe no violence to any man, to bring him to your opinion; but by the word of your proper Miniſtery, by Demonſtrations of the Spirit, by rational Diſcourſes, by excellent Examples, conſtrain them to come in: and for other things they are to be permitted to their own liberty, to the meaſures of the Laws, and the conduct of their Governours.

XXVI. Suffer no quarrel in your Pariſh, and ſpeedily ſuppreſs it when it is begun; and though all wiſe men will abſtain from interpoſing in other mens affairs, and eſpecially in matters of Intereſt, which men love too well; yet it is your Duty here to interpoſe, by perſwading them to friendſhips, reconcilements, moderate proſecutions of their pretences; and by all means you prudently can, to bring them to peace and brotherly kindneſs.

XXVII. Suffer no houſes of Debauchery, of Drunkenneſs or Luſt in your Pariſhes; but implore the aſſiſtance of Authority for the ſuppreſſing of all ſuch meeting-places and nurſeries of Impiety: and as for places of publick Entertainment, take care that they obſerve the Rules of Chriſtian Piety, and the allowed meaſures of Laws.

XXVIII. If there be any Papiſts or Sectaries in your Pariſhes, neglect not frequently to confer with them in the ſpirit of meekneſs, and by the importunity of wiſe Diſcourſes ſeeking to gain them. But ſtir up no violences againſt them; but leave them (if they be incurable) to the wiſe and merciful diſpoſition of the Laws.

XXIX. Receive not the people to doubtful Diſputations: and let no names of Sects or differing Religions be kept up amongſt you, to the diſturbance of the publick Peace and private Charity: and teach not the people to eſtimate their Piety by their diſtance from any Opinion, but by their Faith in Chriſt, their Obedience to God and the Laws, and their Love to all Chriſtian people, even though they be deceived.

XXX. Think no man conſiderable upon the point or pretence of a tender Conſcience, unleſs he live a good life, and in all things endeavour to approve himſelf void of offence both towards God and Man: but if he be an humble Perſon, modeſt and inquiring, apt to learn and deſirous of information; if he ſeeks for it in all ways reaſonable and pious, and is obedient to Laws, then take care of him, uſe him tenderly, perſwade him meekly, reprove him gently, and deal mercifully with him, till God ſhall reveal that alſo unto him, in which his unavoidable trouble and his temptation lies.

XXXI. Mark them that cauſe Diviſions among you, and avoid them: for ſuch Perſons are by the Scripture called *Scandals* in the abſtract; they are Offenders and Offences too. But if any man have an Opinion, let him have it to himſelf, till he can be cur'd of his diſeaſe by time, and counſel, and gentle uſages. But if he ſeparates from the Church, or gathers a Congregation, he is proud, and is fallen from the Communion of Saints, and the Unity of the Catholick Church.

σκάνδαλα παρὰ τὴν διδαχήν. *Vide* Rom. 16. 17. διϊσχοποῦντας.

XXXII. He that obſerves any of his people to be zealous, let him be careful to

to conduct that zeal into such channels where there is least danger of inconveniency; let him employ it in something that is good; let it be press'd to fight against sin. For Zeal is like a Cancer in the Breast; feed it with good flesh, or it will devour the Heart.

XXXIII. Strive to get the love of the Congregation; but let it not degenerate into popularity. Cause them to love you and revere you; to love with Religion, not for your compliance; for the good you do them, not for that you please them. Get their love by doing your Duty, but not by omitting or spoiling any part of it: Ever remembring the severe words of our Blessed Saviour, *Wo be to you when all men speak well of you.*

XXXIV. Suffer not the common people to prattle about Religion and Questions; but to speak little, to be swift to hear, and slow to speak; that they learn to do good works for necessary uses, that they work with their hands, that they may have wherewithal to give to them that need; that they study to be quiet, and learn to do their own business.

XXXV. Let every Minister take care that he call upon his Charge, that they order themselves so, that they leave no void spaces of their time, but that every part of it be filled with useful or innocent employment. For where there is a space without business, that space is the proper time for danger and temptation; and no man is more miserable than he that knows not how to spend his time.

XXXVI. Fear no mans person in the doing of your Duty wisely, and according to the Laws: Remembring always, that a servant of God can no more be hurt by all the powers of wickedness, than by the noise of a Flies wing, or the chirping of a Spartow. Brethren, do well for your selves: do well for your selves as long as you have time; you know not how soon death will come.

XXXVII. Entertain no Persons into your Assemblies from other Parishes, unless upon great occasion, or in the destitution of a Minister, or by contingency and seldom visits, or with leave: lest the labour of thy Brother be discouraged, and thy self be thought to preach Christ out of envy, and not of good will.

XXXVIII Never appeal to the judgment of the people in matters of controversie; teach them obedience, not arrogancy; teach them to be humble, not crafty. For without the aid of false guides you will find some of them of themselves apt enough to be troublesome: and a question put into their heads, and a power of judging into their hands, is a putting it to their choice whether you shall be troubled by them this week or the next; for much longer you cannot escape.

XXXIX. Let no Minister of a Parish introduce any Ceremony, Rites or Gestures, though with some seeming Piety and Devotion, but what are commanded by the Church, and established by Law: and let these also be wisely and usefully explicated to the people, that they may understand the reasons and measures of obedience; but let there be no more introduc'd, lest the people be burdened unnecessarily, and tempted or divided.

## IV. *Rules and Advices concerning Preaching.*

XL. LEt every Minister be diligent in preaching the Word of God, according to the ability that God gives him: Ever remembring, that to minister Gods Word unto the People is the one half of his great Office and Employment.

XLI. Let every Minister be careful that what he delivers be indeed the Word of God: that his Sermon be answerable to the Text; for this is Gods Word, the other ought to be according to it; that although in it self it be but the word of Man, yet by the purpose, truth, and signification of it, it may in a secondary sence be the Word of God.

XLII. Do not spend your Sermons in general and indefinite things, as in Exhortations to the people to get Christ, to be united to Christ, and things of the like unlimited signification; but tell them in every duty, what are the measures, what circumstances, what instruments, and what is the particular minute meaning of every general Advice. For Generals not explicated do but fill the peoples heads with empty notions, and their mouths with perpetual unintelligible talk: but their hearts remain empty, and themselves are not edified.

XLIII. Let not the humors and inclinations of the people be the measures of your Doctrines, but let your Doctrines be the measure of their persuasions. Let them know from you what they ought to do; but if you learn from them what you ought to teach, you will give but a very ill account at the day of Judgment, of the souls committed to you: He that receives from the people what he shall teach them, is like a Nurse that asks of her Child what Physick she shall give him.

XLIV. Every Minister in reproofs of sin and sinners, ought to concern himself in the faults of them that are present, but not of the absent; nor in reproof of the times; for this can serve no end but of Faction and Sedition, publick Murmur and private Discontent; besides this, it does nothing but amuse the people in the faults of others, teaching them to revile their Betters, and neglect the dangers of their own souls.

XLV. As it looks like flattery and design to preach nothing before Magistrates but the duty of their people and their own eminency; so it is the beginning of Mutiny to preach to the people the duty of their Superiors and Supreme; it can neither come from a good Principle, nor tend to a good End. Every Minister ought to preach to his Parish, and urge their duty: *S. John* the Baptist told the Souldiers what the Souldiers should do, but troubled not their heads with what was the duty of the *Scribes* and *Pharisees*.

XLVI. In the reproof of sins be as particular as you please, and spare no mans sin, but meddle with no mans person; neither name any man, nor signifie him, neither reproach him, nor make him to be suspected: he that doth otherwise makes his Sermon to be a Libel, and the Ministry of Repentance an instrument of Revenge; and so doing he shall exasperate the man, but never amend the sinner.

XLVII. Let the business of your Sermons be to preach holy Life, Obedience, Peace, Love among neighbours, hearty love, to live as the old Christians did, and the new should; to do hurt to no man, to do good to every man: For in these things the honour of God consists, and the Kingdom of the Lord Jesus.

XLVIII. Press those Graces most that do most good, and make the least noise;

ſuch as giving privately and forgiving publickly; and preſcribe the grace of Charity by all the meaſures of it which are given by the Apoſtle, 1 *Cor.* 13. For this grace is not finiſhed by good words, nor yet by good works, but it is a great building, and many materials go to the ſtructure of it. It is worth your ſtudy, for it is the fulfilling of the Commandments.

XLIX. Becauſe it is impoſſible that Charity ſhould live, unleſs the luſt of the tongue be mortified, let every Miniſter in his charge be frequent and ſevere againſt ſlanderers, detractors and backbiters; for the Crime of backbiting is the poiſon of Charity; and yet ſo common, that it is paſs'd into a Proverb, [ *After a good dinner let us ſit down and backbite our neighbours.* ]

L. Let every Miniſter be careful to obſerve, and vehement in reproving thoſe faults of his Pariſhioners, of which the Laws cannot or do not take cognizance, ſuch as are many degrees of intemperate drinkings, gluttony, riotous living, expences above their ability, pride, bragging, lying in ordinary converſation, covetouſneſs, peeviſhneſs, and haſty anger, and ſuch like. For the Word of God ſearches deeper than the Laws of men; and many things will be hard to prove by the meaſures of Courts, which are eaſie enough to be obſerved by the watchful and diligent eye and ear of the Guide of Souls.

LI. In your Sermons to the people, often ſpeak of the four laſt things, of Death and Judgment, Heaven and Hell: of the Life and Death of Jeſus Chriſt, of Gods Mercy to repenting ſinners, and his Severity againſt the impenitent; of the formidable Examples of Gods anger pour'd forth upon Rebels, Sacrilegious, Oppreſſors of Widows and Orphans, and all perſons guilty of crying Sins: Theſe are uſeful, ſafe and profitable; but never run into Extravagancies and Curioſities, nor trouble your ſelves or them with myſterious Secrets; for there is more laid before you than you can underſtand; and the whole duty of man is, *To fear God and keep his Commandments.* Speak but very little of the ſecret and high things of God, but as much as you can of the lowneſs and humility of Chriſt.

LII. Be not haſty in pronouncing damnation againſt any man or party in a matter of diſputation. It is enough that you reprove an Error; but what ſhall be the ſentence againſt it at the day of Judgment, thou knoweſt not, and therefore pray for the erring perſon, and reprove him, but leave the ſentence to his Judge.

LIII. Let your Sermons teach the duty of all ſtates of men to whom you ſpeak; and particularly take care of Servants and Hirelings, Merchants and Tradeſmen, that they be not unskilful, nor unadmoniſhed in their reſpective duties; and in all things ſpeak uſefully and affectionately; for by this means you will provide for all mens needs, both for them that ſin by reaſon of their little underſtanding, and them that ſin becauſe they have evil, dull, or depraved affections.

LIV. In your Sermons and Diſcourſes of Religion, uſe primitive, known and accuſtomed words, and affect not new Phantaſtical or Schiſmatical terms: Let the Sunday Feſtival be called the Lords day; and pretend no fears from the common uſe of words amongſt Chriſtians. For they that make a buſineſs of the words of common uſe, and reform Religion by introducing a new word, intend to make a change but no amendment, they ſpend themſelves in trifles, like the barren turf that ſends forth no medicinable herbs, but ſtore of Muſhromes; and they give a demonſtration that they are either impertinent people, or elſe of a querulous

rulous nature; and that they are ready to disturb the Church, if they could find occasion.

LV. Let every Minister in his charge, as much as he can, endeavour to destroy all popular errors and evil principles taken up by his people, or others with whom they converse; especially those that directly oppose the indispensable necessity of a holy life: let him endeavour to understand in what true and useful sence Christs active obedience is imputed to us; let him make his people fear the deferring of their Repentance, and putting it off to their death-bed; let him explicate the nature of Faith, so that it be an active and quickning principle of Charity; let him, as much as he may, take from them all confidences that slacken their obedience and diligence; let him teach them to impute all their sins to their own follies and evil choice, and so build them up in a most holy faith to a holy life; ever remembring that in all ages it hath been the greatest artifice of Satan to hinder the increase of Christs Kingdom, by destroying those things in which it does consist, *viz.* Peace and Righteousness, Holiness and Mortification.

LVI. Every Minister ought to be careful that he never expound Scriptures in publick contrary to the known sence of the Catholick Church, and particularly of the Churches of *England* and *Ireland*, nor introduce any Doctrine against any of the four first General Councils; for these, as they are measures of truth, so also of necessity; that is, as they are safe, so they are sufficient; and besides what is taught by these, no matter of belief is necessary to salvation.

LVII. Let no Preacher bring before the people in his Sermons or Discourses, the Arguments of great and dangerous Heresies, though with a purpose to confute them; for they will much easier retain the Objection than understand the Answer.

LVIII. Let not the Preacher make an Article of Faith to be a matter of dispute; but teach it with plainness and simplicity, and confirm it with easie arguments and plain words of Scripture, but without objection; let them be taught to believe, but not to argue, lest if the arguments meet with a scrupulous person, it rather shake the foundation by curious inquiry, than establish it by arguments too hard.

LIX. Let the Preacher be careful that in his Sermons he use no light, immodest or ridiculous expressions, but what is wise, grave, useful and for edification; that when the Preacher brings truth and gravity, the people may attend with fear and reverence.

LX. Let no Preacher envy any man that hath a greater audience, or more fame in Preaching than himself; let him not detract from him or lessen his reputation directly or indirectly: for he that cannot be even with his brother but by pulling him down, is but a dwarf still; and no man is the better for making his brother worse. In all things desire that Christ's Kingdom may be advanc'd; and rejoyce that he is served, whoever be the Minister; that if you cannot have the fame of a great Preacher, yet you may have the reward of being a good man; but it is hard to miss both.

LXI. Let every Preacher in his Parish take care to explicate to the people the Mysteries of the great Festivals, as of Christmas, Easter, Ascension-day, Whitsunday, Trinity Sunday, the Annunciation of the blessed Virgin *Mary*; because these Feasts containing in them the great Fundamentals of our Faith, will with most advantage convey the mysteries to the people, and fix them in their memories, by the solemnity and circumstances of the day.

In

In all your Sermons and Diſcourſes ſpeak nothing of God but what is honourable and glorious; and impute not to him ſuch things, the conſequents of which a wiſe and good man will not own: never ſuppoſe him to be author of ſin, or the procurer of our damnation. For *God cannot be tempted, neither tempteth he any man. God is true, and every man a lyar.* LXII.

Let no Preacher compare one Ordinance with another; as Prayer with Preaching, to the diſparagement of either; but uſe both in their proper ſeaſons, and according to appointed Order. LXIII.

Let no man preach for the praiſe of men; but if you meet it, inſtantly watch and ſtand upon your guard, and pray againſt your own vanity; and by an expreſs act of acknowledgment and adoration return the praiſe to God. Remember that *Herod* was for the omiſſion of this ſmitten by an Angel; and do thou tremble, fearing leſt the judgment of God be otherwiſe than the ſentence of the people. LXIV.

## V. *Rules and Advices concerning Catechiſm.*

EVery Miniſter is bound upon every Lords day before Evening Prayer, to inſtruct all young people in the Creed, the Lords Prayer, the Ten Commandments, and the Doctrine of the Sacraments, as they are ſet down and explicated in the Church Catechiſm. LXV.

Let a Bell be tolled when the Catechiſing is to begin, that all who deſire it may be preſent; but let all the more ignorant and uninſtructed part of the people, whether they be old or young, be requir'd to be preſent: that no perſon in your Pariſhes be ignorant in the foundations of Religion: Ever remembring, that if in theſe things they be unskilful, whatever is taught beſides, is like a houſe built upon the ſand. LXVI.

Let every Miniſter teach his people the uſe, practice, methods and benefits of meditation or mental prayer. Let them draw out for them helps and rules for their aſſiſtance in it; and furniſh them with materials, concerning the life and death of the ever bleſſed Jeſus, the greatneſs of God, our own meanneſs, the dreadful ſound of the laſt Trumpet, the infinite event of the two laſt ſentences at doomſday: let them be taught to conſider what they have been, what they are, and what they ſhall be; and above all things what are the iſſues of eternity; glories never to ceaſe, pains never to be ended. LXVII.

Let every Miniſter exhort his people to a frequent confeſſion of their ſins, and a declaration of the ſtate of their Souls; to a converſation with their Miniſter in ſpiritual things, to an enquiry concerning all the parts of their duty: for by preaching, and catechiſing, and private entercourſe, all the needs of Souls can beſt be ſerv'd; but by preaching alone they cannot. LXVIII.

Let the people be exhorted to keep Faſting days, and the Feaſts of the Church; according to their reſpective capacities; ſo it be done without burden to them, and without becoming a ſnare; that is, that upon the account of Religion, and holy deſires to pleaſe God, they ſpend ſome time in Religion, beſides the Lords-day: but be very careful that the Lords-day be kept religiouſly, according to the ſevereſt meaſures of the Church, and the commands of Authority: ever remembring that as they give but little Teſtimony of Repentance and Mortification, who never faſt; ſo they give but ſmall evidence of their joy in God and Religion, who are unwilling ſolemnly to partake of the publick and Religious Joys of the Chriſtian Church. LXIX.

Let

LXX. Let every Miniſter be diligent in exhorting all Parents and Maſters to ſend their Children and Servants to the Biſhop at the Viſitation, or other ſolemn times of his coming to them, that they may be confirm'd: And let him alſo take care that all young perſons may by underſtanding the Principles of Religion, their vow of Baptiſm, the excellency of Chriſtian Religion, the neceſſity and advantages of it, and of living according to it, be fitted and diſpoſed, and accordingly by them preſented to the Biſhop, that he may pray over them, and invocate the holy Spirit, and miniſter the holy Rite of Confirmation.

## VI. *Rules & Advices concerning the Viſitation of the Sick.*

LXXI. EVery Miniſter ought to be careful in viſiting all the Sick and Afflicted perſons of his Pariſh: ever remembring, that as the Prieſts lips are to preſerve knowledge, ſo it is his duty to miniſter a word of comfort in the time of need.

LXXII. A Miniſter muſt not ſtay till he be ſent for; but of his own accord and care to go to them, to examine them, to exhort them to perfect their repentance, to ſtrengthen their faith, to encourage their patience, to perſwade them to reſignation, to the renewing of their holy vows, to the love of God, to be reconcil'd to their neighbours, to make reſtitution and amends, to confeſs their ſins, to ſettle their eſtate, to provide for their charges, to do acts of piety and charity, and above all things, that they take care they do not ſin towards the end of their lives. For if repentance on our death-bed ſeem ſo very late for the ſins of our life; what time ſhall be left to repent us of the ſins we commit on our death-bed?

LXXIII. When you comfort the afflicted, endeavour to bring them to the true love of God; for he that ſerves God for Gods ſake, it is almoſt impoſſible he ſhould be oppreſſed with ſorrow.

LXXIV. In anſwering the caſes of conſcience of the ſick or afflicted people, conſider not who asks, but what he asks; and conſult in your anſwers more with the eſtate of his ſoul, than the conveniency of his eſtate; for no flattery is ſo fatal as that of the Phyſician or the Divine.

LXXV. If the ſick perſon enquires concerning the final eſtate of his ſoul, he is to be reprov'd rather than anſwer'd; only he is to be called upon to finiſh his duty, to do all the good he can in that ſeaſon, to pray for pardon and acceptance; but you have nothing to do to meddle with paſſing final ſentences; neither caſt him down in deſpair, nor raiſe him up to vain and unreaſonable confidences. But take care that he be not careleſly diſmiſs'd.

LXXVI. In order to theſe and many other good purpoſes, every Miniſter ought frequently to converſe with his Pariſhioners; to go to their houſes, but always publickly, with witneſs, and with prudence, leſt what is charitably intended be ſcandalouſly reported: and in all your converſation be ſure to give good example, and upon all occaſions to give good counſel.

## VII. *Of miniſtring the Sacraments, publick Prayers, and other duties of Miniſters.*

LXXVII. EVery Miniſter is oblig'd publickly or privately to read the Common Prayers every day in the week, at Morning and Evening; and in great

great Towns and populous places conveniently inhabited, it must be read in Churches, that the daily sacrifice of Prayer and Thanksgiving may never cease.

LXXVIII. The Minister is to instruct the people, that the Baptism of their children ought not to be ordinarily deferr'd longer than till the next Sunday after the birth of the child; lest importune and unnecessary delay, occasion that the child die before it is dedicated to the service of God and the Religion of the Lord Jesus, before it be born again, admitted to the Promises of the Gospel, and reckon'd in the account of the second *Adam*.

LXXIX. Let every Minister exhort and press the people to a devout and periodical Communion, at the least three times in the year, at the great Festivals: but the devouter sort, and they who have leisure, are to be invited to a frequent Communion: and let it be given and received with great reverence.

LXXX. Every Minister ought to be well skill'd and studied in saying his Office, in the Rubricks, the Canons, the Articles, and the Homilies of the Church, that he may do his duty readily, discreetly, gravely, and by the publick measures of the Laws. To which also it is very useful that it be added, that every Minister study the ancient Canons of the Church, especially the Penitentials of the Eastern and Western Churches: let him read good Books, such as are approved by publick authority; such which are useful, wise and holy; not the scriblings of unlearned parties, but of men learned, pious, obedient and disinterested; and amongst these, such especially which describe duty and good life, which minister to Faith and Charity, to Piety and Devotion; Cases of Conscience, and solid expositions of Scripture. Concerning which learned and wise persons are to be consulted.

LXXXI. Let not a Curate of Souls trouble himself with any studies but such which concern his own or his peoples duty; such as may enable him to speak well, and to do well; but to meddle not with controversies, but such by which he may be enabled to convince the gainsayers in things that concern publick peace and a good life.

LXXXII. Be careful in all the publick administrations of your Parish, that the poor be provided for. Think it no shame to beg for Christs poor members; stir up the people to liberal alms by your word and your example. Let a collection be made every Lords-day, and upon all solemn meetings, and at every Communion; and let the Collection be wisely and piously administred: ever remembring, that at the day of Judgment nothing shall publickly be proclaimed, but the reward of alms and mercy.

LXXXIII. Let every Minister be sure to lay up a treasure of comforts and advices, to bring forth for every mans need in the day of his trouble; let him study and heap together Instruments and Advices for the promoting of every vertue, and remedies and arguments against every vice; let him teach his people to make acts of vertue not only by external exercise, but also in the way of Prayer and internal meditation.

In these and all things else that concern the Ministers duty, if there be difficulty you are to repair to your Bishop for further advice, assistance and information.

*FINIS.*

A

# Funeral Sermon,

Preached at the

# OBSEQUIES

OF THE

Right Reverend Father in God

# JEREMY

Lord Biſhop of DOWN:

Who deceaſed at

# LISBURNE

*Auguſt* 13th. 1667.

BY

*GEORGE RUST*, Lord Biſhop of *DROMORE.*

*LONDON*,

Printed for *R. Royſton*, Bookſeller to the King's moſt Excellent Majeſty. 1672.

A

# Funeral Sermon,

Preached at the

# OBSEQUIES

OF THE

Right Reverend Father in God

# HENRY

Lord Bishop of DOWN:

Who deceased at

# LISBURNE

[illegible] 15th 1667.

---

BY

GEORGE RUST, Lord Bishop of

DROMORE.

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LONDON,

Printed for R. Royston, Bookseller to the King's most Ex-
cellent Majesty. 1670.

# A Funeral Sermon.

1 JOHN 3. 2.

*It doth not yet appear what we ſhall be*

GLorious things are ſpoken in Scripture concerning the future Reward of the Righteous; and all the words that are wont to ſignifie what is of greateſt Price and Value, or can repreſent the moſt enraviſhing Objects of our deſires are made uſe of, by the Holy Ghoſt, to recommend unto us this tranſcendent State of Bleſſedneſs: Such are theſe; *Rivers of Pleaſures, A fountain of living water, A treaſure that can never be waſted, nor never taken from us; An inheritance in light, An incorruptible Crown, A Kingdom, the Kingdom of God, and the Kingdom of Chriſt; The Kingdom of Glory, a Crown of Glory and Life; and Righteouſneſs, and Immortality; The Viſion of God; Being fill'd with all the fulneſs of God, An exceeding eternal weight of Glory,* καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης, Words ſtrangely Emphatical, that can't be put into *Engliſh*; and if they could, they would not be able to convey to our minds the Notion that they deſign: for it is too big for any Expreſſions; and, after all that can be ſaid, we muſt reſolve with our Apoſtle, *It does not yet appear what we ſhall be.*

At this Diſtance we cannot make any likely gueſſes or conjectures at the glory of that future ſtate. Men make very imperfect Deſcriptions of Countries or Cities, that never were there themſelves, nor ſaw the Places with their own eyes. It is not for any mortal Creature to make a Map of that *Canaan* that lies above: It is to all us that live here on the hither-ſide of Death, an unknown Countrey, and an undiſcover'd Land. It may be, ſome Heavenly Pilgrim, that with his holy thoughts and ardent deſires, is continually travelling thitherward, arrives ſometimes near the Borders of the promis'd Land, and the Suburbs of the new *Jeruſalem*, and gets upon the top of *Piſgah*, and there he has an imperfect Proſpect of a brave Countrey, that lies afar way off; but he can't tell how to deſcribe it, and all that he hath to ſay, to ſatisfie the curious Enquirer, is only this, If he would know the glories of it, he muſt go and ſee it. It was believ'd of old, that thoſe places that lie under the Line, were burnt up by the continual heat of the Sun, and were not habitable, either by man or beaſt: But later Diſcoveries tell us, that there are the moſt pleaſant Countries that the Earth can ſhew; inſomuch that ſome have plac'd Paradiſe it ſelf in that Climate. Sure I

am, of all the Regions of the Intellectual World, and the ſeveral Lands that are peopled either with Men or Angels, the moſt pleaſant Countries they lie under the Line, under the direct beams of the Sun of Righteouſneſs, where there is an eternal Day, and an eternal Spring; where is that Tree of Life, that beareth twelve manner of Fruits, and yieldeth her Fruit every Month: Thus we may uſe Figures, and Metaphors, and Allegories, and tell you of fruitful Meads, and ſpacious Fields, and winding Rivers, and purling Brooks, and chanting Birds, and ſhady Groves, and pleaſant Gardens, and lovely Bowers, and noble Seats, and ſtately Palaces, and goodly People, and excellent Laws, and ſweet Societies; but, this is but to frame little compariſons to pleaſe our childiſh fancies: and, juſt ſuch diſcourſes as a blind man would make concerning Colours; ſo dō we talk of thoſe things we never ſaw, and diſparage the ſtate whilſt we would recommend it. Indeed it requires ſome Saint or Angel from Heaven to diſcourſe upon the Subject; and yet that would not do neither: For though they might be able to ſpeak ſomething of it, yet we ſhould want ears to hear it. Neither can thoſe things be declar'd but in the language of Heaven, which would be little underſtood by us, the poor inhabitants of this lower World; they are indeed things too great to be brought within the compaſs of words. Saint *Paul*, when he had been rapt up into the third Heaven, he ſaw ῥήματα ἄῤῥητα, things unlawful, or unpoſſible, to be utter'd; and, *Eye hath not ſeen, nor ear heard, nor can it enter into the heart of man to conceive, what God hath prepared for them that love him*; and, *It does not yet appear what we ſhall be*, ſaid that beloved Diſciple, that lay in the boſom of our Saviour.

You will not now expect, that I ſhould give you a relation of that which cannot be utter'd, nor ſo much *as conceiv'd*; or declare unto you what our Eagle-ſighted Evangeliſt tells us *does not yet appear*. But, that you may underſtand, that that which ſets this ſtate of Happineſs ſo beyond the reach of all imagination, is only its tranſcendent excellency; I ſhall tell you ſomething of what does already appear of it, and may be known concerning it.

1. Firſt of all we are aſſur'd that we ſhall then be freed from all the evils and miſeries that we now labour under: Vanity and Miſery, they are two words that ſpeak the whole of this preſent World; the enjoyments of it are dreams, and fancies, and ſhadows, and appearances; and, if any thing be, it is only Evil and Miſery that is real and ſubſtantial. Vanity and folly, labour and pains, cares and fears, croſſes and diſappointments, ſickneſs and diſeaſes, they make up the whole of our portion here. This life it is begun in a Cry, and it ends in a Groan; and he that lives moſt happily, his life is checker'd with black and white, and his dayes are not all Sun-ſhine, but ſome are cloudy and gloomy, and there is a Worm at the root of all his joy, that ſoon eats out the ſap and heart of it; and the Gourd in whoſe ſhade he now ſo much pleaſes himſelf, by to morrow will be wither'd and gone. But Heaven is not ſubject to theſe mixtures and uncertainties; it is a region of calmneſs and ſerenity, and the Soul is there gotten above the Clouds, and is not annoyed with thoſe ſtorms and tempeſts that are here below. All tears ſhall then be wiped from our Eyes; and though ſorrow may endure for the night of this World, yet joy will ſpring up in the morning of Eternity.

2. We are ſure we ſhall be freed from this earthly, and cloath'd with a heavenly and glorified Body. Theſe bodies of ours they are the graves and ſepulchres, the priſons and dungeons of our Heaven-born Souls; and

and though we deck and adorn them, and pride our ſelves in their beauty and comelineſs; yet, when all is done, they are but ſinks of corruption and defilement: they expoſe us to many pains and diſeaſes, and incline us to many luſts and paſſions, and the more we pamper them, the greater burden they are unto our minds; they impoſe upon our reaſons, and by their ſteams and vapours caſt a miſt before our underſtandings; they clog our affections, and like a heavy weight depreſs us unto this earth, and keep us from ſoaring aloft among the winged Inhabitants of the upper Regions: But thoſe Robes of light and glory, which we ſhall be cloath'd withall at the Reſurrection of the Juſt, and thoſe Heavenly Bodies which the Goſpel hath then aſſur'd unto us, they are not ſubject to any of theſe miſchiefs and inconveniencies, but are fit and accommodate inſtruments for the Soul in its higheſt Exaltations. And this is an argument that the Goſpel does dwell much upon, *viz.* the Redemption of our Bodies, that *He ſhall change our vile bodies, that they may be like unto his glorious Body*; and we are taught to look upon it as one great piece of our Reward, that we ſhall be *cloath'd upon with our houſe which is from Heaven*; that *this corruptible ſhall put on incorruption, and this mortal immortality*: that, *as we have born the image of the earthly, ſo we muſt bear the image of the heavenly Adam*: who was ἐξ οὐρανοῦ ἐπουράνιος, *of heaven heavenly*; as *the firſt man was*, ὁ ἐκ γῆς χοϊκός, *of the earth earthy*. And therefore, I think, the Schools put too mean a rate upon this great Promiſe of the Goſpel, The Reſurrection of our Bodies; and, I believe, it might be demonſtrated from the principles of ſound Philoſophy, That this Article of our Chriſtian Faith, which the Atheiſt makes ſo much ſport withall, is ſo far from being chargeable with any abſurdity, that it is founded upon the Higheſt Reaſon: for, ſeeing we find by too great an experience, that the Soul has ſo cloſe and neceſſary a dependance upon this groſs and earthy Maſs that we now carry about with us; it may be diſputed with ſome probability, whether it be ever able to act independently of all matter whatſoever: at leaſt, we are aſſur'd, that the ſtate of conjunction is moſt connatural to her; and that, Intellectual pleaſure it ſelf is not only multiplied, but the better felt, by its redundancy upon the body and ſpirits: and if it be ſo, then the purer and more defecate the Body is, the better will the Soul be appointed for the exerciſe of its nobleſt Operations; and it will be no mean piece of our reward hereafter, that that which is ſown σῶμα ψυχικὸν, an *animal*, ſhall be raiſed *a heavenly body*.

We are ſure, that we ſhall then be free from ſin, and all thoſe fooliſh luſts and paſſions that we are now enſlaved unto. The life of a Chriſtian, it is a continual Warfare; and he endures many ſore conflicts, and makes many ſad complaints, and often bemoans himſelf after ſuch a manner, as this: Wo is me, that I am forc'd to dwell in *Meſhech*, and to have my habitation in the Tents of *Kedar*; that there ſhould be ſo many *Goliah*'s within me, that defie the Hoſt of *Iſrael*; ſo many ſons of *Anak*, that hinder my entrance into the *Land of Promiſe*, and the Reſt of God; that I ſhould toil and labour among the bricks, and live in bondage unto theſe worſe than Egyptian Task-Maſters. Thus does he ſit down by the Rivers of *Babylon*, and weep over thoſe ruines and deſolations that theſe worſe than Aſſyrian Armies have made in the City, and Houſe of his God. And many a time does he cry out in the bitterneſs of his Soul, *Wretched creature that I am! Who ſhall deliver me from this body of death*? And though, through his faith, and courage, and

conſtancy, he be daily getting ground of his Spiritual enemies; yet it is but by inches, and every ſtep he takes, he muſt fight for it; and living as he does in an Enemies Countrey, he is forc'd alwayes to be upon his Guard; and if he ſlumber never ſo little, preſently he is ſurpriz'd by a watchful Adverſary. This is our portion here, and our lot is this; but when we arrive unto thoſe Regions of bliſs and glory that are above, we ſhall then ſtand ſafely upon the ſhore, and and ſee all our enemies, *Pharaoh* and all his Hoſt, drown'd and deſtroy'd in the *Rea-Sea*, and being deliver'd from the World, and the Fleſh, and the Devil, Death, and Sin, and Hell, we ſhall ſing the Song of *Moſes*, and of the *Lamb*, an Epinicion, and Song of eternal Triumph, unto the God of our Salvation.

4. We ſhall be ſure to meet with the beſt company that Earth or Heaven affords: Good Company it is the great pleaſure of the life of man; And we ſhall then come *to the innumerable company of Angels, and the general Aſſembly of the Church of the Firſt-born, and to the Spirits of juſt men made perfect, and to Jeſus the Mediator of the New Covenant.* The Oracle tells *Amelius*, enquiring what was become of *Polinus*'s ſoul, that he was gone to *Pythagoras*, and *Socrates*, and *Plato*, and as many as had born a part in the Quire of heavenly love. And I may ſay to every good man, that he ſhall go to the Company of *Abraham*, *Iſaac*, and *Jacob*; *Moſes*, *David*, and *Samuel*; all the Prophets and Apoſtles, and all the holy men of God that have been in all the Ages of the World. All thoſe brave and excellent perſons that have been ſcattered at the greateſt diſtance of time and place, and in their ſeveral generations have been the ſalt of the earth to preſerve mankind from utter degeneracy and corruption; Theſe ſhall be all gathered together, and meet in one Conſtellation in that Firmament of Glory. *O Præclarum diem, cùm ad illud divinorum animorum concilium cœtúmque proficiſcar, atque ex hac turba ac colluvione diſcedam! O that bleſſed day, when we ſhall make our eſcape from this medly and confuſed riot, and ſhall arrive to that great Council and general Randevous, of divine and god-like Spirits!* But, which is more than all; we ſhall then meet our Lord Jeſus Chriſt, the Head of our Recovery, whoſe ſtory is now ſo delightful unto us, as reporting nothing of him, but the greateſt ſweetneſs and innocence, and meekneſs and patience, and mercy and tenderneſs, and benignity and goodneſs, and whatever can render any perſon lovely or amiable; and who, out of his dear love and deep compaſſion unto mankind, gave up himſelf unto the death for us men, and for our ſalvation. And if Saint *Auguſtine* made it one of his Wiſhes, to have ſeen Jeſus Chriſt in the fleſh; how much more deſirable is it, to ſee him out of his terreſtrial weeds, in his robes of Glory, with all his redeemed Ones about him! And this I cannot but look upon, as a great Advantage and priviledge of that future State; for I am not apt to ſwallow down that Conceit of the Schools, that we ſhall ſpend Eternity in gazing upon the naked Deity; for certainly the happineſs of man conſiſts in having all his faculties, in their due ſubordinations, gratified with their proper objects; and I cannot but believe, a great part of Heaven to be the bleſt Society that is there; Their enraviſhing beauty, that is to ſay, their inward life and perfection, flowring forth and raying it ſelf thorow their glorified bodies; The rare diſcourſes wherewith they entertain one another; The pure and chaſt and ſpotleſs, and yet moſt ardent Love, where-

wherewith they embrace each other; The ecſtatick Devotions wherein they joyn together: and certainly every pious and devout ſoul will readily acknowledge with me, that it muſt needs be matter of unſpeakable pleaſure, to be taken into the Quire of Angels and Seraphims, and the glorious Company of the Apoſtles, and the goodly Fellowſhip of the Prophets, and the noble Army of Martyrs; and to joyn with them in ſinging Praiſes, and Hallelujahs, and Songs of joy, and Triumph unto our great Creator and Redeemer, the Father of Spirits, and the Lover of Souls, unto him that ſits upon the Throne, and unto the Lamb for ever and ever.

We are ſure we ſhall then have our capacities fill'd, and all our deſires anſwered, *They hunger no more, neither thirſt any more; for, the Lamb which is in the midſt of the Throne ſhall feed them, and ſhall lead them unto living fountains of waters.* What vaſt degrees of perfection and happineſs the nature of man is capable of, we may beſt underſtand, by viewing it in the perſon of Chriſt, taken into the neareſt union with Divinity, and made God's Vicegerent in the World, and the Head and Governour of the whole Creation. In this our narrow and contracted ſtate we are apt to think too meanly of our ſelves, and do not underſtand the dignity of our own Natures, what we were made for, and what we are capable of: but, as *Plotinus* ſomewhere obſerves, We are like Children, from our birth brought up in ignorance of, and at a great diſtance from, our Parents and Relations; and have forgot the Nobleneſs of our Extraction, and rank our ſelves and our fortunes among the lot of Beggers, and mean and ordinary perſons; though we are the off-ſpring of a great Prince, and were born to a Kingdom. It does indeed become creatures to think modeſtly of themſelves; yet, if we conſider it aright, it will be found very hard, to ſet any bounds or limits to our own happineſs, and ſay, Hitherto it ſhall ariſe, and no further. For that wherein the happineſs of Man conſiſts, *viz.* Truth and Goodneſs, the Communication of the Divine Nature, and the Illapſes of Divine Love, it does not cloy, or glut, or ſatiate; but every participation of them does widen and enlarge our Souls, and fits us for further and further Receptions: the more we have, the more we are capable of; the more we are fill'd, the more room is made in our Spirits; and thus it is ſtill and ſtill, even till we arrive unto ſuch degrees as we can aſſign no meaſures unto. 5.

We ſhall then be made like unto God, Ἡ σωτηρία οὐχ' ἑτέρως γίνεται εἰ μὴ θεουμένων τῶν σωζομένων; ſaid the *Areopagite*, Salvation can no otherwayes be accompliſh'd, but by becoming God-like; *It does not yet appear what we ſhall be*, but *when he ſhall appear we ſhall be like him*; ſayes our Evangeliſt; for *we ſhall ſee him as he is.* There is no *ſeeing God as he is*, but *by becoming like unto him*; nor is there any injoying of him, but by being transformed into his Image and Similitude. Men uſually have very ſtrange Notions concerning God, and the enjoyment of him; or rather, theſe are words, to which there is no correſpondent conception in their minds: but if we would underſtand God aright, we muſt look upon him as Infinite Wiſdom, Righteouſneſs, Love, Goodneſs, and whatever ſpeaks any thing of Beauty and Perfection; and if we pretend to worſhip him, it muſt be by loving and adoring his tranſcendent Excellencies; and if we hope to enjoy him, it muſt be by conformity unto him, and participation of his Nature.

The frame and constitution of things is such, that it is impossible that Man should arrive to happiness any other way. And, if the Soveraignty of God should dispense with our obedience, the Nature of the thing would not permit us to be happy without it: If we live only the Animal Life, we may indeed be happy, as Beasts are happy; but the Happiness that belongs to a Rational and Intellectual Being, can never be attain'd but in a way of holiness and conformity unto the Divine Will: for, such a temper and disposition of mind is necessary unto Happiness, not by vertue of any arbitrarious constitution of Heaven, but, the eternal Laws of Righteousness, and immutable respects of things, do require and exact it: Yea, I may truly say, That God and Christ, without us, cannot make us happy: for we are not conscious to our selves of any thing, but only the operations of our own minds; and 'tis not the person of God and Christ, but their Life and Nature, wherein consists our formal Happiness: For, What is the happiness of God himself, but only that pleasure and satisfaction that results from a sense of his Infinite perfections? And how is it possible for a Creature to be more happy, than by partaking of that, in its measure and proportion, which is the happiness of God himself.

The Soul, being thus prepar'd, shall live in the Presence of God, and lie under the influences and illapses of Divine Love and Goodness; *Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory.* They that fight manfully under the Banners of Heaven, and overcome their spiritual Enemies, *They shall eat of the hidden Manna, and become Pillars in the Temple of God, and shall go no more out: They shall stand before the Throne of God continually, and serve him Day and Night in his Temple, and he that sitteth on the Throne shall dwell amongst them.* God shall put under them his everlasting Arms, and carry them in his Bosom, and they shall suck the full Breasts of eternal Goodness: For now there is nothing can hinder the most near and intimate conjunction of the Soul with God; for, things that are alike, do easily mingle with one another: but the mixture that is betwixt Bodies, be they never so homogeneal, comes but to an External Touch; for their parts can never run up into one another. But there is no such ἀντιτυπία, or resistance, amongst spiritual Beings; and we are estranged from God (οὐ τόπῳ, ἀλλ' ἑτερότητι καὶ διαφορᾷ) not by distance of Place, but by difference and diversity of Nature, and when that is remov'd, He becomes present to us, and we to him: ὡς ἐφαρμόσαι καὶ οἷον ἁφάσθαι καὶ ἕνιγεν αὐτὸν ὁμοιότητι, &c. like the *Magnitudines congruæ* in the Mathematicks, *Quando prima primis, media mediis, extrema extremis, partes denique partibus usquequaq; respondent*, Each of whose parts do exactly answer one to the other. This therefore is the Soul's progress from that state of *Purgation* to *Illumination*, and so to *Union*. There are several faculties in the Soul of Man, that are conformed to several kinds of objects; and, according to that Life a man is awaked into, so these faculties do exert themselves: and though whilst we live barely an Animal Life, we converse with little more than this outward World, and the objects of our Senses; yet there are faculties within us that are receptive of God, and when we arrive once unto a due measure of Purity of Spirit, the Rayes of Heavenly Light will as certainly shine into our Minds, as the beams of the Sun, when it arises above the Horison, do illuminate the clear and pellucid air: And from this sight and illumination, the Soul proceeds to

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an intimate union with God, and to a *taſt* and *touch* of him. This is that ἡσυχῆ πρὸς ἐκεῖνον ἐπαφὴ, that *ſilent touch* with God, that fills the Soul with unexpreſſible joy and triumph: For, if the objects of this outward world that ſtrike upon our ſenſes do ſo hugely pleaſe and delight us; What infinite pleaſure then muſt there needs be in thoſe Touches and Impreſſes, that the Divine Love and Goodneſs ſhall make upon our Souls? But theſe are things that we may talk of, as we would do of a ſixth Senſe, or ſomething we have no diſtinct Notion or Idæa of; but the perfect underſtanding of them belongs only to the future ſtate of *Comprehenſion.*

Laſtly, we ſhall have our Knowledge, and our Love, which are the moſt perfect and beatifying Acts of our Minds, employed about their nobleſt objects in their moſt exalted Meaſures; For a Man to reſolve himſelf in ſome knotty Queſtion, or anſwer ſome ſtubborn Argument, or find out ſome noble Concluſion, or ſolve ſome hard Probleme, what ineffable pleaſure does it create many times to a contemplative mind? We know, who ſacrific'd a Hecatomb for one Mathematical Demonſtration; and another that upon the like occaſion cry'd out, εὕρηκα, εὕρηκα, in a kind of Rapture. To have the ſecrets of Nature diſclos'd, and the myſteries of Art reveal'd; but above all, the Riddles of Providence unfolded, are ſuch Jewels as I know many ſearching and inquiſitive Spirits would be willing to purchaſe at any rate. When we come to Heaven (I will not ſay, we ſhall ſee all things in the mirror of Divinity, for that it may be is an Extravagancy of the Schools; nor, that any one true Propoſition through the concatenation of Truth, will then multiply it ſelf into the explicit knowledge of all Concluſions whatſoever, for I belive that a Fancy too, but) our Knowledge ſhall be ſtrangely enlarg'd, and, for ought I can determine, be for ever receiving new Additions, and freſh Accruements; The Clew of Divine Providence will then be unravell'd, and all thoſe Difficulties which now perplex us, will be eaſily aſſoyl'd, and we ſhall then perceive that the Wiſdom and Goodneſs of God, is a vaſt and comprehenſive Thing, and moves in a far larger Sphere than we are aware of in this ſtate of narrowneſs and imperfection: But there is ſomething greater and beyond all this; and Saint *John* has a ſtrange Expreſſion, That we ſhall then ſee God even as he is; and God, we know, is the well-ſpring of Perfection and Happineſs, the Fountain and Original of all Beauty; he is infinitely glorious, and lovely, and excellent; and if we ſee him as he is, all this Glory muſt deſcend into us and become ours: for we can no otherwayes ſee God (as I ſaid before) but by becoming Deiform, by being changed into the ſame Glory. But love, that is it, which makes us moſt happy, and by that we are moſt intimately conjoyn'd unto God, *For he that dwelleth in Love, dwelleth in God, and God in him:* And how pleaſant beyond all imagination muſt it needs be, to have the Soul melted into a flame of Love, and that Fire fed and nouriſh'd by the enjoyment of its Beloved; To be tranſported into Ecſtaſies, and Raptures of Love; to be ſwallow'd up in the embraces of eternal Sweetneſs; to be loſt in the Source and Fountain of Happineſs and Bliſs, like a ſpark in the Fire, or a beam in the Sun, or drop in the Ocean.

It may be you will tell me, I have been all this while confuting my Text, and giving you a Relation of that which Saint *John* tells us, *does not yet appear what it is*; But my deſign has been the ſame with the Holy

Evangeliſt's; and that is, to repreſent unto you how tranſcendently great that State of Happineſs muſt needs be; when as, by what way we are able to apprehend of it, it is infinitely the object of our deſires; and yet we are aſſur'd by thoſe that are beſt able to tell, That the beſt and greateſt part of the Countrey is yet undiſcovered, and that we cannot ſo much as gueſs at the pleaſure of it, till we come to enjoy it: And indeed it is impoſſible it ſhould be otherwiſe; for, Happineſs being a matter of Senſe, all the words in the World cannot convey the Notion of it unto our Minds, and it is only to be underſtood by them that feel it; μὴ κατὰ ἐπιϛήμην ἡ σύνεσις ἐκείνη, μηδὲ κατὰ νόησιν, ὥσπερ τὰ ἄλλα νοητὰ, ἀλλὰ κατὰ παρουσίαν ἐπιϛήμης κρείττονα.

But though it does not yet appear what we ſhall be; yet ſo much already appears of it, that it cannot but ſeem the moſt worthy Object of our Endeavours and Deſires; and by ſome few Cluſters that have been ſhewn us of this good Land, we may gueſs what pleaſant and delightful Fruit it bears: And if we have but any reverence of our ſelves, and will but conſider the dignity of our Natures, and the vaſtneſs of that Happineſs we are capable of; me thinks we ſhould be alwayes travelling towards that Heavenly Countrey, though our way lies through a Wilderneſs: and be ſtriving for this great Prize and immortal Crown; and be clearing our eyes, and purging our ſight, that we may come to this Viſion of God; ſhaking off all fond paſſions, and dirty deſires, and breathing forth our Souls in ſuch Aſpirations as theſe:

My Soul thirſteth for thee, O Lord, in a dry and barren Land, where no Water is; O that thou would'ſt ſtiſtil, and drop down the Dew of thy Heavenly Grace into all its ſecret Chinks and Pores; One thing have I deſired of the Lord, that will I ſeek after, That I may dwell in the Houſe of the Lord all the dayes of my Life, and behold his Glory: for a day in thy Courts is better than a thouſand, and I had rather be a Door-keeper in the Houſe of the Lord, than dwell in the Tents of Wickedneſs. All the Kings of the Earth, they are thy Tributaries; the Kings of *Tarſhiſh*, and of the Iſles, bring Preſents unto thee; the Kings of *Sheba* and *Seba* offer Gifts. O that we could but pay thee, that which is ſo due unto thee, the tribute of our Hearts! The Heathen are come into thine Inheritance; thy holy Temple have they defil'd: Help us, O God of our Salvation, and deliver us, and purge away our ſins from us, for thy Name's ſake! O that the Lord whom we ſeek, would come to his own Houſe, and give Peace there, and fill it with his Glory! Come and cleanſe thine own Temple, for we have made it a Den of Thieves, which ſhould have been a Houſe of Prayer! O that we might never give ſleep to our eyes, nor ſlumber to our eye-lids, till we have prepar'd a Houſe for the Lord, and a Tabernacle for the God of *Jacob!* The Curſe of *Cain* it is fallen upon us, and we are as Vagabonds in the Earth; and wander from one Creature to another. O that our Souls might come at laſt to dwell in God, our fixed and eternal Habitation! We, like ſilly Doves, fly up and down the Earth, but can find no reſt for the Sole of our feet; O that, after all our wearineſs and our wandrings, we might return into the Ark; and that God would put forth his hand and take us, and pull us in unto Himſelf! We have too long lived upon Vanity and Emptineſs, the wind and the whirl-wind; O that we may now begin to feed upon Subſtance, and delight our ſelves in Marrow and Fatneſs! O that God would ſtrike our

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rocky Hearts, that there might ſpring up a Fountain in the Wilderneſs, and Pools in the Deſart; that we might drink of that Water, whereof whoſoever drinks, ſhall never thirſt more; that God would give us that Portion of Goods that falleth to us, not to waſte it with riotous living, but therewith to feed our languiſhing Souls, leſt they be weary and faint by the way! We ask not the Childrens Bread, but the Crums that fall from thy Table; that our Baskets may be fill'd with thy Fragments: for they will be better than Wine, and ſweeter than the Honey, and the Honey-Comb, and more pleaſant to us than a Feaſt of fat things. We have wandred too long in a barren, and howling Deſart, where wild Beaſts, and doleful Creatures, Owls and Bats, Satyrs and Dragons, keep their haunts; O that we might be fed in green Paſtures; and led by the ſtill Waters, that the Winter might be paſt, and the Rain over and gone, that the Flowers may appear on the Earth, and the time of the ſinging of Birds may come, and the Voice of the Turtle may be heard in our Land! We have lived too long in *Sodom*, which is the place that God at laſt will deſtroy: O that we might ariſe and be gone; and, while we are lingring, that the Angels of God would lay hold upon our hands (and be merciful unto us) and bring us forth, and ſet us without the City; and that we may never look back any more, but may eſcape unto the Mountain, and dwell ſafe in the Rock of Ages! Wiſdom hath killed her Beaſts, ſhe hath mingled her Wine, and furniſhed her Table; O that we might eat of her Meat, and drink of her Wine which ſhe hath mingled! God knocks at the doors of our Hearts; O let us open unto him thoſe everlaſting Gates, that he may Sup with us, and we with him; for he will bring his Chear along with him, and will feaſt us with Manna, and Angels food! O that the Sun of Righteouſneſs might ariſe and melt the Icineſs of our Hearts! That God would ſend forth his Spirit, and with his warmth and heat diſſolve our frozen Souls; that God would breath into our minds, thoſe ſtill and gentle Gales of Divine Inſpirations, that may blow up, and increaſe in us the flames of heavenly Love! That we may be a whole burnt-Offering, and all the ſubſtance of our Souls be conſumed by fire from Heaven, and aſcend up in Clouds of Incenſe? That, as ſo many ſparks, we might be alwayes mounting upward, till we return again into our proper Elements! That, like ſo many particular Rivulets, we may be continually making toward the Sea, and never reſt till we loſe our ſelves in that Ocean of Goodneſs, from whence we firſt came! That we may open our Mouths wide, that God may ſatisfie them! That we may ſo perfectly diſcharge our ſelves of all ſtrange Deſires and Paſſions, that our Souls may be nothing elſe but a deep Emptineſs and vaſt Capacity to be fill'd with all the fulneſs of God! Let but theſe be the breathings of our Spirits, and this Divine Magnetiſm will moſt certainly draw down God into our Souls, and we ſhall have ſome Prælibations of that Happineſs; ſome ſmall glimpſes, and little diſcoveries whereof, is all that belongs to this ſtate of Mortality.

I Have as yet done but the half of my Text: and I have another Text yet to preach upon, and a very large and copious one, The great Perſon, whoſe Obſequies we here come to celebrate: His fame is ſo great throughout the World, that he ſtands in no need of an Encomium; and yet his worth is much greater than his fame; It is impoſſible not to ſpeak great things of him, and yet it is impoſſible to ſpeak what he deſerves; and the meanneſs of an Oration will but ſully the brightneſs of his Excellencies: But Cuſtom requires that ſomething ſhould be ſaid, and it is a Duty and a Debt that we owe only unto his Memory: and I hope, his great Soul, if it hath any knowledge of what is done here below, will not be offended at the ſmallneſs of our Offering.

He was born at *Cambridge*, and brought up in the Free-School there, and was ripe for the Univerſity, afore Cuſtom would allow of his Admittance; but by that time he was Thirteen years old, he was entred into *Caius*-Colledge; and as ſoon as he was Graduate, he was choſen fellow. Had he lived amongſt the ancient Pagans he had been uſher'd into the World with a Miracle, and Swans muſt have danc'd and ſung at his Birth; and he muſt have been a great *Hero*, and no leſs than the Son of *Apollo*, the God of Wiſdom and Eloquence.

He was a Man long afore he was of Age; and knew little more of the ſtate of Childhood, than its Innocency and Pleaſantneſs. From the Univerſity, by that time he was Maſter of Arts, he removed to *London*, and became publick Lecturer in the Church of Saint *Paul*'s; where he preached to the admiration and aſtoniſhment of his Auditory; and by his florid and youthful beauty, and ſweet and pleaſant air, and ſublime and rais'd diſcourſes, he made his hearers take him for ſome young Angel, newly deſcended from the Viſions of Glory; The fame of this new Star, that out-ſhone all the reſt of the Firmament, quickly came to the notice of the great Arch-Biſhop of *Canterbury*, who would needs have him preach before him; which he performed not leſs to his wonder than ſatisfaction; His diſcourſe was beyond exception, and beyond imitation: yet the wiſe Prelate thought him too young; but the great Youth humbly begg'd his Grace *to pardon that fault*, and promiſed, *If he liv'd, he would mend it.* However the grand Patron of Learning and Ingenuity, thought it for the advantage of the World, that ſuch mighty Parts ſhould be afforded better opportunities of ſtudy and Improvement, than a courſe of conſtant preaching would allow of; and to that purpoſe he placed him in his own Colledge of *All-Souls* in *Oxford*; where Love and Admiration ſtill waited upon him: which ſo long as there is any ſpark of ingenuity in the breaſts of men, muſt needs be the inſeparable Attendants of ſo extraordinary a worth and ſweetneſs. He had not been long here, afore my Lord of *Canterbury* beſtowed upon him the Rectory of *Uphingham* in *Rutland-ſhire*, and ſoon after preferr'd him to be Chaplain to King *Charles* the Martyr of bleſſed and immortal Memory. Thus were preferments heaped upon him, but ſtill leſs than his deſerts; and that not through the fault of his great Maſters, but becauſe the ampleſt Honours and Rewards were poor and inconſiderable, compar'd with the greatneſs of his Worth and Merit.

This Great Man had no ſooner launch'd into the World, but a fearful Tempeſt aroſe, and a barbarous and unnatural War diſturb'd a long and uninterrupted Peace and Tranquillity, and brought all things

things into diſorder and confuſion; but his Religion taught him to be Loyal, and ingag'd him on his *Prince*'s ſide, whoſe Cauſe and Quarrel he alwayes own'd and maintain'd with a great courage and conſtancy; till at laſt, he and his little Fortune were ſhipwrackt in that great *Hurricane*, that overturn'd both Church and State: This fatal Storm caſt him aſhore in a private corner of the World, and a tender Providence ſhrowded him under her Wings, and the Prophet was fed in the Wilderneſs; and his great worthineſs procur'd him friends, that ſupplied him with bread and neceſſaries. In this Solitude he began to write thoſe excellent Diſcourſes, which are enough of themſelves to furniſh a Library, and will be famous to all ſucceeding Generations, for their greatneſs of Wit, and profoundneſs of Judgment, and richneſs of Fancy, and clearneſs of Expreſſion, and copiouſneſs of Invention, and general uſefulneſs to all the purpoſes of a Chriſtian: And by theſe he ſoon got a great Reputation among all perſons of Judgment and Indifferency, and his Name will grow greater ſtill, as the World grows better and wiſer.

When he had ſpent ſome Years in this Retirement, it pleas'd God to viſit his Family with Sickneſs, and to take to himſelf the dear Pledges of his Favour, three Sons of great hopes and expectations, within the ſpace of two or three Months: And though he had learned a quiet Submiſſion unto the Divine Will; yet the Affliction touch'd him ſo ſenſibly, that it made him deſirous to leave the Countrey; And going to *London*, he there met my Lord *Conway*, a Perſon of great Honour and Generoſity; who making him a kind Proffer, the good man embraced it, and that brought him over into *Ireland*, and ſetled him at *Portmore*, a place made for Study and Contemplation, which he therefore dearly lov'd; and here he wrote his *Caſes of Conſcience*: A Book that is able alone to give its Author Immortality.

By this time the Wheel of Providence brought about the King's happy Reſtauration, and there began a new World, and the Spirit of God moved upon the face of the Waters, and out of a confuſed *Chaos* brought forth Beauty and Order, and all the Three Nations were inſpir'd with a new Life, and became drunk with an exceſs of Joy: Among the reſt, this Loyal Subject went over to congratulate the Prince and Peoples Happineſs, and bear a part in the Univerſal Triumph.

It was not long ere his Sacred Majeſty began the ſettlement of the Church, and the great Doctor *Jeremy Taylor* was reſolv'd upon for the Biſhoprick of *Down* and *Conor*; and not long after, *Dromore* was added to it: and it was but reaſonable that the King and Church ſhould conſider their Champion, and reward the pains and ſufferings he under-went in the Defence of their Cauſe and Honour. With what care and faithfulneſs he diſcharg'd his Office, we are all his Witneſſes; what good Rules and Directions he gave his Clergy, and how he taught us the practice of them by his own Example. Upon his coming over Biſhop, he was made a Privy-Councellor; and the Univerſity of *Dublin* gave him their Teſtimony, by recommending him for their Vice-Chancellor: which honourable Office he kept to his dying day.

During his being in this See, he wrote ſeveral excellent Diſcourſes, particularly his *Diſſwaſive from Popery* (which was receiv'd by a general approbation;) and a *Vindication* of it (now in the Preſs) from ſome impertinent Cavillers, that pretend to anſwer Books, when there is nothing towards it, more than the very *Title-page*. This great Prelate

late improv'd his Talent with a mighty Induſtry, and managed his Stewardſhip rarely well; and his Maſter, when he call'd for his Accounts, found him buſie and at his Work, and employed upon an excellent Subject, *A Diſcourſe upon the Beatitudes*; which, if finiſht, would have been of great uſe to the World, and ſolv'd moſt of the Caſes of Conſcience that occur to a Chriſtian, in all the varieties of ſtates and conditions. But the All-wiſe God hath ordained it otherwiſe, and hath called home his good Servant, to give him a portion in that Bleſſedneſs that Jeſus Chriſt hath promiſed to all his faithful Diſciples and Followers.

Thus having given you a brief Account of his Life, I know you will now expect a character of his Perſon; but I fore-ſee, it will befal him, as it does all Glorious Subjects, that are but diſparaged by a commendation; One thing I am ſecure of, that I ſhall not be thought to ſpeak *Hyperboles*; for the Subject can hardly be reached, by any expreſſions: For he was none of God's ordinary works, but his Endowments were ſo many, and ſo great, as really made him a Miracle.

Nature had befriended him much in his Conſtitution; for he was a perſon of a moſt ſweet and obliging Humour, of great Candour and Ingenuity; and there was ſo much of Salt and fineneſs of Wit, and prettineſs of Addreſs in his familiar Diſcourſes, as made his Converſation have all the pleaſantneſs of a Comedy, and all the uſefulneſs of a Sermon: His Soul was made up of Harmony, and he never ſpake, but he charm'd his Hearer, not only with the clearneſs of his Reaſon; but all his Words, and his very Tone, and Cadencies were ſtrangely Muſical.

But, That which did moſt of all captivate and enraviſh, was, The gaiety and richneſs of his Fancy; for he had much in him of that natural Enthuſiaſm, that inſpires all great Poets and Orators; and there was a generous ferment in his Blood and Spirits, that ſet his Fancy bravely a work, and made it ſwell, and teem, and become pregnant to ſuch degrees of Luxuriancy, as nothing but the greatneſs of his Wit and judgment, could have kept it within due bounds and meaſures.

And indeed it was a rare Mixture, and a ſingle Inſtance, hardly to be found in an Age: for the great Tryer of Wits has told us, That there is a peculiar and ſeveral *Complexion*, requir'd for *Wit*, and *Judgment*, and *Fancy*; and yet you might have found all theſe, in this great Perſonage, in their Eminency and Perfection. But that which made his Wit and Judgment ſo conſiderable, was the largeneſs and freedom of his Spirit, for truth is plain and eaſie to a mind diſ-intangled from Superſtition and Prejudice; He was one of the Ἐκλεκτικοὶ, a ſort of brave Philoſophers that *Laertius* ſpeaks of, that did not addict themſelves to any particular Sect, but ingeniouſly ſought for Truth among all the wrangling Schools; and they found her miſerably torn and rent to pieces, and parcell'd into Rags, by the ſeveral contending Parties, and ſo diſfigur'd and miſhapen, that it was hard to know her; but they made a ſhift to gather up her ſcatter'd Limbs, which as ſoon as they came together, by a ſtrange ſympathy and connaturalneſs, preſently united into a lovely and beautiful body. This was the Spirit of this Great Man; he weighed mens Reaſons, and not their Names, and was not ſcared with the ugly Vizars men uſually put upon Perſons they hate, and Opinions they diſlike; nor affrighted with the Anathema's and Execrations of an infallible Chair, which he look'd upon only as Bug-bears to terrifie weak, and childiſh minds. He conſidered

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that it is not likely any one Party ſhould wholly engroſs Truth to themſelves; that Obedience is the only way to true Knowledge; (which is an argument that he has manag'd rarely well, in that excellent Sermon of his, which he calls, *Via Intelligentiæ*;) that God alwayes, and only teaches docible and ingenuous minds, that are willing to hear, and ready to obey according to their Light; that it is impoſſible, a pure, humble, reſigned, God-like Soul, ſhould be kept out of Heaven, whatever miſtakes it might be ſubject to in this ſtate of Mortality; that the deſign of Heaven is not to fill mens heads, and feed their Curioſities, but to better their Hearts, and mend their Lives. Such Conſiderations as theſe, made him impartial in his Diſquiſitions, and give a due allowance to the Reaſons of his Adverſary, and contend for Truth, and not for Victory.

And now you will eaſily believe that an ordinary Diligence would be able to make great Improvements upon ſuch a Stock of Parts and Endowments; but to theſe advantages of Nature, and excellency of his Spirit, he added an indefatigable Induſtry, and God gave a plentiful Benediction: for, there were very few Kinds of Learning, but he was a *Myſtes*, and a great Maſter in them: He was a rare Humaniſt, and hugely vers'd in all the polite parts of Learning; and had throughly concoct-ed all the ancient Moraliſts, *Greek* and *Roman*, Poets and Orators; and was not unacquainted with the refined Wits of the later Ages, whether *French*, or *Italian*.

But he had not only the Accompliſhments of a Gentleman, but ſo univerſal were his Parts, that they were proportioned to every thing; and though his Spirit and Humour were made up of Smoothneſs and Gentleneſs, yet he could bear with the Harſhneſs and Roughneſs of the Schools; and was not unſeen in their Subtilties and Spinoſities, and upon occaſion could make them ſerve his purpoſe; and yet, I believe, he thought many of them very near a kin to the famous Knight of the *Mancha*, and would make ſport ſometimes with the Romantick Sophiſtry, and phantaſtick Adventures of School-Errantry. His Skill was great, both in the Civil and Canon Law, and Caſuiſtical Divinity; and he was a rare Conductor of Souls, and knew how to Counſel, and to Adviſe; to ſolve Difficulties, and determine Caſes, and quiet Conſciences. And he was no Novice in Mr. *I. S.* new Science of *Controverſie*; but could manage an Argument, and Reparties with a ſtrange dexterity; He underſtood what the ſeveral Parties in Chriſtendom have to ſay for themſelves, and could plead their Cauſe to better advantage than any Advocate of their Tribe: and when he had done, he could confute them too; and ſhew, That better Arguments than ever they could produce for themſelves, would afford no ſufficient ground for their fond Opinions.

It would be too great a Task to purſue his Accompliſhments through the various Kinds of Literature: I ſhall content my ſelf to add only his great Acquaintance with the Fathers and Eccleſiaſtical Writers, and the Doctors of the firſt and pureſt Ages both of the Greek and Latin Church; which he has made uſe of againſt the Romaniſts, to vindicate the *Church* of *England* from the Challenge of Innovation, and prove her to be truly Ancient, Catholick, and Apoſtolical.

But Religion and Vertue is the Crown of all other Accompliſhments; and it was the Glory of this great man, to be thought a Chriſtian, and whatever you added to it, he look't upon as a term of diminution:

nution: and yet he was a Zealous Son of the Church of *England*; but that was becauſe he judg'd her (and with great reaſon) a Church the moſt purely Chriſtian of any in the World. In his younger years he met with ſome Aſſaults from Popery; and the high pretenſions of their Religious Orders were very accommodate to his Devotional Temper: but he was alwayes ſo much Maſter of himſelf, that he would never be governed by any thing but Reaſon, and the evidence of Truth, which engag'd him in the ſtudy of thoſe Controverſies; and to how good purpoſe, the World is by this time a ſufficient Witneſs: But the longer, and the more he conſidered, the worſe he lik'd the *Roman* Cauſe, and became at laſt to cenſure them with ſome ſeverity; But I confeſs I have ſo great an opinion of his Judgment, and the charitableneſs of his Spirit, that I am afraid he did not think worſe of them than they deſerve.

But Religion is not a matter of Theory and Orthodox Notions; and it is not enough to believe aright, but we muſt practiſe accordingly; and to maſter our paſſions, and to make a right uſe of that αὐτεξούσιον, and power that God has given us over our own actions, is a greater glory than all other Accompliſhments that can adorn the mind of Man; and therefore I ſhall cloſe my Character of this great Perſonage with a touch upon ſome of thoſe Vertues, for which his Memory will be pretious to all *Poſterity*. He was a *Perſon* of great Humility; and, notwithſtanding his ſtupendious Parts, and Learning, and Eminency of Place, he had nothing in him of Pride and Humour, but was Courteous and Affable, and of eaſie Acceſs, and would lend a ready Ear to the complaints, yea to the impertinencies, of the meaneſt perſons. His Humility was coupled with an Extraordinary Piety; and, I believe, he ſpent the greateſt part of his time in Heaven; his ſolemn hours of *Prayer* took up a conſiderable portion of his Life; and we are not to doubt, but he had learned of S. *Paul* to pray continually; and that occaſional Ejaculations, and frequent Aſpirations and Emigrations of his *Soul* after God, made up the beſt part of his Devotions. But he was not only a *Good Man* God-ward, but he was come to the top of S. *Peter*'s gradation, and to all his other Vertues added a large and diffuſive Charity: And, whoever compares his plentiful Incomes, with the inconſiderable Eſtate he left at his Death, will be eaſily convinc'd that Charity was Steward for a great proportion of his Revenue. But the Hungry that he fed, and the Naked that he cloath'd, and the Diſtreſſed that he ſupply'd, and the Fatherleſs that he provided for; the poor Children that he put to Apprentice, and brought up at School, and maintained at the Univerſity, will now ſound a Trumpet to that Charity which he diſperſed with his right hand, but would not ſuffer his left hand to have any knowledge of it.

To ſum up all in a few words; This Great Prelate he had the good Humour of a Gentleman, the Eloquence of an Orator, the Fancy of a Poet, the Acuteneſs of a School-man, the Profoundneſs of a Philoſopher, the Wiſdom of a Counſellor, the Sagacity of a Prophet, the Reaſon of an Angel, and the Piety of a Saint: He had Devotion enough for a Cloyſter, Learning enough for an Univerſity, and Wit enough for a Colledge of *Virtuoſi*; and, had his *Parts* and *Endowments* been parcell'd out among his poor *Clergy* that he left behind him, it would perhaps have made one of the beſt Dioceſes in the World. But alas! *our Father, our Father! the Horſes of our Iſrael, and the Chariot thereof*;

*thereof*; he is gone, and has carried his Mantle and his Spirit along with him up to Heaven; and the Sons of the Prophets have loſt all their beauty and luſtre which they enjoyed only from the reflexion of his Excellencies, which were bright and radiant enough to caſt a glory upon a whole Order of Men. But the Sun of this our world after many attempts to break through the Cruſt of an earthly Body, is at laſt ſwallowed up in the great *Vortex* of Eternity, and there all his *Maculæ* are ſcattered and diſſolved, and he is fixt in an Orb of Glory, and ſhines among his Brethren-ſtars, that in their ſeveral Ages gave light to the World, and turn'd many Souls unto Righteouſneſs; and we that are left behind, though we can never reach his Perfections, muſt ſtudy to imitate his Vertues, that we may at laſt come to ſit at his feet in the Manſions of Glory; which God grant for his infinite mercies in Jeſus Chriſt: To whom, with the Father, through the Eternal Spirit, be aſcribed all Honour and Glory, Worſhip and Thankſgiving, Love and Obedience, now and for evermore. *Amen.*

FINIS.